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JEWISH EXPOSITOR,

AND

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AN ACCOUNT OF THE CONVERSION
OF TWO JEWISH RABBIES.

To the Editors of the Jewish Expositor.

THE following narrative contains an account of the conversion of two Jewish Rabbies, Rabbi Selig and Rabbi Mendel, in the last century. It is translated from the work of Superintendent General Kern, published in German in the year 1760.

Rabbi Selig, who was generally known by the name of Benjamin, was born at Jung Bunzlau, in Bohemia, in the year 1729, on Christmas-day, which holy day (as his mother afterwards told him) his countrymen were profaning with impious mirth in the very chamber where he was born. His father, who was by trade a butcher, was joint rabbi of the town. From his earliest childhood he seems to have been actuated by a restless spirit of inquiry, and took great delight in perusing the marvellous stories of the Talmud, which supplied food for his ardent imagination. It is related of him, that when a child he one day asked the Rabbi why it was written, in the 26th verse of the first of Genesis, "Let us make man in our image, after our likeness." The rabbi well knowing that this was a prin-

cipal text by which Christians support the doctrine of the Trinity, is reported to have said to his parents, "Nothing good will come of that boy." At the age of thirteen he was sent by his father to the schools of Mentz and Metz. In the latter place he received instruction from the renowned Rabbi Jonathan, and was initiated into the mysteries of the Torah and Gemarah. Having finally removed to the high school at Prague, he there finished his education; and from thence he went in the capacity of a teacher to the town of Satzka. During the period of his education he had entertained some scruples with regard to Judaism. Many facts stated in the Talmud appeared to him unworthy of God. Many also of the Jewish rites became offensive to him, especially the feast of Purim, in celebrating which the Talmud allowed his countrymen to drink to such an excess as not to be able to distinguish between the curse of Haman and the blessing of Mordecai. His uneasiness was still further increased, by observing the contradictory comments which the rabbies gave, on various passages in the Psalms and the Prophets. In this dilemma he naturally turned his eyes towards the Ca-

tholic Christians, by whom he was surrounded. But here again their supposed worship of images became an objection to him, and unfortunately he found the lives of some of those to whose acquaintance he was admitted, at variance with the principles they professed. Still he felt a great desire to make himself acquainted with their religion, and to inform himself on the several articles of their creed. He had been in the habit of conversing with a framework-knitter at Satzka. He was advised by this person to address himself on the subject of his religious scruples to a clergyman in that place. Having effected his purpose, he was assured by his instructor, upon the authority of many passages in the Old Testament, that Jesus was the Messiah whom the Jews expect. He was further told, that if he would only make his transition into the Christian church, all his remaining doubts would disappear. As Benjamin felt an ardent thirst after the truth, he listened with the greatest earnestness to all that his instructor said to him; and although he did not meet with satisfactory answers to his objections, he continued his visits for some time. This conduct did not long escape the observation of his countrymen, who sharply reprovved him for it. At length, to their sorrow and astonishment, he openly declared that it was his intention to see, whether he could find his king Messiah among the Catholic Christians. He then formally resigned his office as a teacher, and returned to his new instructor, requesting further information. Scarcely had he taken this step, when his aged father, to whom the tidings of his apostacy had been sent, reached Satzka. He immediately

hastened to the house of the priest to see his son; but as the clergy with whom he had now taken refuge determined not to give him up against his own consent, they appointed three of their number to be present at the interview. On the sight of his son, whom he now gave up as lost, the old man was so overpowered with grief, that he fell to the ground. "Father," said Benjamin, "I thank you greatly for the kindness you have always shewn me, and the care you have taken about my education; but now we must part." "Then," exclaimed his father, sobbing, "I have lost my comfort for this world and the world to come."

In the course of the interview one of the priests presented a crucifix to Benjamin to kiss it. On seeing this his father cried out, "Woe to the eyes that must witness this." His sister, who was also admitted to this interview, and stood by, exclaimed, "Woe to me! woe that I must live to see this." When the time allowed for the interview was expired, his father asked with a sigh, "May he not shake hands with me?" On being permitted to do so he broke out into fresh lamentations at his son's apostacy; and, pressing him to his bosom, he said, "How gloomy is our house now become; on every sabbath twenty-four candles used to be lighted, now there will be but one; as long as we live no laughter will be heard in our dwelling." Three times did the afflicted old man bid adieu, and as many times did his love for his child draw him back. He held out every allurement to turn him from his purpose. But all in vain! The resolution of Benjamin was not to be shaken.

On his father's departure, the priests having now witnessed his determination to remain with them, began a more regular course of instruction. Still there remained some scruples on his mind which they were unable to remove; and he expressed doubts with regard to some of the doctrines and observances of the Catholic Church. At last he openly declared his hesitation whether he should make his final transition or not, as he found himself unable to do so with the assurance which he felt necessary. At this juncture he was inclined again to revert to Judaism, but he dreaded the blame and the unceasing suspicion which he foresaw would for ever rest upon him. He next meditated his escape into some other country, where he might secretly inform himself in the principles of other religions; but he found it impossible to escape. His instructors observing the fluctuating state of his mind, urged him to be baptized; to this he shewed great reluctance. At length, however, after having removed to Podiebrad, he was received into the church by that ordinance, at the cathedral in that place. During the ceremony he relates that the agitation of his mind was excessive. He now applied himself to his father's trade, that of a butcher, and lived, as he afterwards confessed, a miserable life. His doubts and uneasiness were daily increasing, and he could not find one friend to whom he could open his heart. In this state of mind he went to Prague, and there confessed to the bishop, that he was not convinced of the truth of the Christian religion. On being enjoined to perform certain acts of penance, he confesses that after he had obeyed the in-

junction, his heart only became more and more restless, and that he felt more estranged from God than ever. Now too his more extensive acquaintance with those Christians to whom he had joined himself, led him to make many painful observations on their mode of life: this tended still more to shake his faith. He was of opinion that true piety must be an inward principle, a circumcision of the heart; but, alas! in those by whom he was surrounded, he saw, if not a shameless licentiousness, yet nothing but the prayers of the lips and knees; the performance of outward ceremonies, without a reform of the heart and life; and the result of this was, that he greatly repented that he had not continued a Jew. His state of mind having been discovered by some of those who watched over him, he was sent with three others to Vienna. Here he was placed in a noble family, who kindly afforded him an asylum. One of the three proselytes just mentioned, who had received the name of John at his baptism, but whose original name was Moses, had been a fellow-student with Benjamin at Prague. The two friends conversed with each other confidentially on their religious state; and it afterwards appeared, that not only they but their two companions also were apostates in heart from Christianity. No wonder then that their communications with each other served only to strengthen their mutual unbelief. Indeed to such a pitch of effrontery did they encourage one another, that they even vented their fury in mutilating a crucifix on the road. Yet Benjamin felt some pangs of conscience after this infamous transaction, and confesses that he

seemed to hear a voice addressing him, "Benjamin, why persecutest thou me?" From Vienna, still agitated and restless in his mind, he proceeded to Mariazell; here was a miraculous image of the virgin, from which he hoped, but in vain, to obtain some rest for his soul.

From Mariazell he travelled into Silesia, in order to form an acquaintance with the Protestant Christians residing in that country; no salutary impression, however, was as yet made upon his mind. After making a short stay, he returned again to Prague, and put himself a second time under the direction of the Jesuits in that place. Here also he again met with his former companion Moses. They communicated their inward grief afresh to each other, and the unsettled state in which they still found themselves. They then made a solemn agreement together, under the open sky, that they would give themselves no rest till they had found out the true religion. They set out again on pilgrimage, and travelled into Saxony, with a view of becoming better acquainted with the Protestant religion. In Dresden they found frequent opportunities of attending the Protestant churches, and they applied to a Protestant minister for instruction; but when they gave him to understand that they would not join that church, except upon full conviction, various difficulties presented themselves. Having continued wandering for some time longer, they at length resolved to return to their former religion of Judaism. They agreed to take this step, merely with a view to their worldly advantage, but with a secret understanding that they would still continue their en-

deavours to discover the truth; and Benjamin engaged to prosecute his enquiries in the Protestant, Moses in the Catholic church. Fürth was the place where they carried into effect their design of again professing Judaism. For the space of a week Benjamin suffered the most tormenting pangs of conscience, but these ceased by degrees, through a life spent in constant dissipation. Having removed from Fürth, he came to Binswangen, where he was received with much kindness by the Jews. Here he delivered several addresses in the synagogue, which excited the jealousy of the first rabbi. He had indeed nearly succeeded in accomplishing Benjamin's destruction, by obtaining possession of his rosary, which he still carried secretly about his person. This the rabbi shewed triumphantly in the synagogue. The Jews were at first greatly enraged at his duplicity, but his openness and dexterity saved him. He delivered in the synagogue an address on the advent of the Messiah, which made such an impression upon the minds of all those who heard it, that they became his friends again. At the close of this discourse, the rabbi exclaimed in a rage, "Shall John Joseph the butcher preach to us?" This again provoked hostile feelings in the audience. At this moment, Benjamin, with great presence of mind began again to preach from Isaiah l. 6. "I gave my back to the smiters, and my cheeks to them that plucked off the hair."

"If I have sinned," he said, "do with me as you please. I am not better than Moses, Zechariah, or any of the other prophets. Punish me, I will humble myself!" By this appeal, the Jews were

again reconciled to him; he even so far gained his cause, that the superior rabbi was induced to confer on him the title of Rabbi. His good fortune, however, did not long attend him. He had discarded his rosary, and his prayer book, but he still preserved the certificate of his baptism; this was discovered by his suspicious countryman, sewed up in his coat; and he was obliged to fly from Binswangen for safety. In this pitiable and restless state, he continued to remove from one place to another. In his religious progress he seemed rather to retrograde than advance. At this period he held frequent discussions with Lutheran ministers. Their arguments, however, did not satisfy him, as they seemed only to prove that Messiah is foretold throughout the Old Testament, but not that Jesus of Nazareth was that promised Messiah. He was, therefore, only the more confirmed in his belief that Messiah was yet to come. At last he arrived at Weikersheim, where that eminently pious Christian, Superintendent-general Kern, was rector. Of his history from this period, and of his real conversion, which now took place, we give the following narrative from the pen of this venerable person.

"The Jews at Weikersheim knew well that Benjamin had formerly apostatized from his own religion, but as he was possessed of many valuable attainments, and manifested a great zeal for Judaism, and as his morals were blameless, they gave him a cordial reception, and treated him with much respect. On a certain occasion," says the venerable Kern, "he was introduced to my acquaintance, and expressed a desire

to have a further interview with me, adding also, that he felt a great desire to hear me preach, provided he could do so without being observed by his countrymen. The Princess to whom I communicated his wish, being herself a true disciple of Jesus Christ, and warmly interested for the salvation of Israel, desired Benjamin to wait upon her before the service, and kindly took him with her to the court chapel. He listened to the sermon, in which I spoke particularly of the glorious promises which were held out to Israel, when they should return to the Lord their Saviour with sincerity. He called upon me the same evening, still dreading the observation of his countrymen; and expressed an ardent wish to converse with me again. When I had given my cordial assent, his first question was, Why the Christians are divided into so many sects? To this I declined giving a direct reply, and told him that this question could only be answered in a satisfactory manner, to one who was a believer in Jesus as the Messiah; that the main object with him was to ascertain whether the many millions of Christians who all agreed on this point, were in error or not. After this first conference, he frequently repeated his nightly visits. Each time he came, he changed the ground from which he attacked the truth; and from whatever point he commenced the attack, there I met him. His soul, at this time, appeared like a field overspread with a dense fog; if in one part it was dispersed by a ray of light breaking in upon it, it seemed only to grow thicker in another. Where the fog was invaded, it quitted the field, but close at the heels of the invader it gathered

again. 'No then,' said I, 'the controversy must not proceed in this way. We must try another mode to combat with the fog of error, by which it may not only be dispersed, but completely put to flight and dissipated.' After several more fruitless disputations, I at length discovered the true road which leads to saving knowledge. It comprises the three following stages. 1. Man, in the image of God: 2. Man, a child of wrath: 3. Man, a child of mercy. In this solid road to knowledge, I now proposed to conduct my pupil. But I did not tell him what was my intention, or to what point I wished to bring him. He often asked the question, 'And what will follow from this?' I only answered, 'Come and see.' I commenced with Genesis i. 27, 'So God created man in his own image;' and with the command given him, Gen. ii. 17, and the threat annexed to his disobedience. 'Of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die.' Thus I endeavoured to lead him to the knowledge, first, of the original state wherein man was created; and, secondly, to that of his actual state by transgression. But here I had much difficulty to encounter. He knew nothing, and seemed determined to know nothing beyond the righteousness of the Scribes and Pharisees. To repent and to avoid sin, to give alms, and to keep holy the sabbath, to pray and to fast, was all the righteousness he was acquainted with; and of a higher he had no conception. When I told him that every sinful propensity which he carried in the inmost recesses of his soul, was as damnable in the sight of the Lord his God, as the deed

which was seen by man; that his sins in deeds and words, and in secret thoughts and appetites, were more than could be numbered; but that his transgressions every moment against that first and great commandment, 'Thou shalt love the Lord, thy God, with all thy heart and with all thy soul,' were the most numerous and grievous of all, because he had never yet, at any moment, loved God with all his heart and soul; he was first astonished and amazed, and then affected, for he could say nothing. But still he found it very hard to confess with me, 'That all our righteousness is as filthy rags.' In his opinion, it must still be worth something. But at last we came to an agreement upon this subject. Having now set before him the depravity of man, his guilt in the sight of God, his entire sinfulness and consequent distance from the supreme Holy One, we proceeded in a following conversation to consider the means of our reconciliation with God. Here he instantly appealed to the mercy of God. So did I. 'For,' said I, 'this is scriptural.' The Jew exclaimed, 'The Lord, the Lord God, merciful and gracious, long-suffering and of great kindness; who keepeth mercy unto a thousand generations, and forgiveth iniquity, and transgression, and sin.' I replied, 'The Lord is merciful and gracious, slow to anger and plenteous in mercy; he hath not dealt with us after our sins, nor rewarded us according to our iniquities;' but, I continued, 'to this we must add what the same scriptures further tell us of the same God. God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries,

and He reserveth wrath for his enemies.' Nahum i. 2. 'He is an holy God, He is a jealous God; He will not forgive your transgressions nor your sins.' Joshua xxiv. 19. It is therefore evident that God is merciful, and forgives sin; but not unconditionally. For if he did, tell me why sacrifices were instituted? To this question Benjamin could not reply. But when some days afterwards he called again; he said, 'It is true that sacrifices were the means of atoning for sin, and that Israel, by them, had appeased the wrath of God; but it would be presumptuous to inquire why God has now dispensed with them. He can do as He pleases, and He may choose to transfer the blessings attached to sacrifices, to prayers and acts of penance.' In answer to this, I asked him, in the first place, Whether he supposed that the blood of the beasts offered in sacrifice, was 'sufficient' to 'take away' sin, or whether it only 'attested' the forgiveness of sin. He said that the latter was his opinion, as it appeared from the 58th Psalm, that God was not satisfied with the flesh of bulls and the blood of goats. The heart, he said, was what God regarded more than the sacrifices. Therefore that the Jews, who now are not required to bring sacrifices, must be so much the more zealous in their prayers. In reply to his opinion, that now earnest prayers were to be considered as substituted in the place of sacrifices, I asked him if he did not think that many of his pious ancestors had prayed earnestly before the destruction of the temple, but if prayers were to be considered as superseding sacrifice, surely the latter must have been equally superfluous then as now; more-

over, if sacrifices were not to be considered as themselves making atonement for sin, neither could prayers do this now. But if, on the other hand, they were instituted as attestations of pardoning mercy, in what painful uncertainty as to their reconciliation with God, must the Jews in these days live, as these tokens of mercy are no longer continued.

A third supposition, therefore, only remained, namely, that the sacrifices which were commanded of the Almighty to be offered by the Jews of old, were 'typical;' and as they were insufficient to take away sin of themselves, they had respect to something more perfect. Here Benjamin became thoughtful; at last he said, 'God is just; he will not expect more of man than he is able to perform.' 'This,' replied I, 'is also my own full conviction. But when he expects of us perfect holiness, he has a right to do so, seeing that the first man received the unsullied image of his own perfect holiness. But (continued I) I know what he has done to supply my want of holiness. Will the Jew, in the polluted garments in which by nature he is clothed, and without being renewed again into the image of God, presume to present himself as worthy before the throne of the Lord of Hosts; let him take heed; 'our God is a consuming fire;' and the hot anger of the Holy One, before whom the heavens are not pure, will consume him like stubble. I bow before him 'to whom every knee shall bow,' and say, In the Lord (Jesus Christ) have I righteousness and strength, Isaiah xlv. 24.' Here the heart of the rabbi melted; his countenance bespoke inward sorrow, and he withdrew absorbed

in thought. May the same salutary effect be produced upon the heart of every inquiring Israelite into whose hand this interesting account may fall.

A. Y.

(*To be continued.*)

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#### ON THE PREDICTED PEACE OF MESSIAH'S KINGDOM.

*To the Editors of the Jewish Expositor.*

THERE is scarcely any blessing so frequently and so expressly promised in the days of the Messiah as peace. The prophets are continually representing this as a blessing which should be enjoyed by the subjects of that spiritual David, whom God should raise up to sit upon the throne of Israel for ever. Speaking of this period, the Lord declared, "I will extend peace to Jerusalem like a river. Ye shall go out with joy, and be led forth with peace. Great shall be the peace of thy children. The work of righteousness shall be peace; my people shall dwell in a peaceable habitation, and in quiet resting places."

Hence also we find the Messiah himself designated by the title of Prince of Peace; and the ministers whom he sends forth are called publishers of peace. Whatever jealousies and divisions had disturbed his peculiar people of old, now it is foretold they should all cease. "Ephraim shall not envy Judah, nor Judah vex Ephraim." Swords might be beat into ploughshares, and spears into pruning-hooks, for nation should no longer lift up sword against nation, but every man should sit under his own vine and fig-tree, and none should make them afraid. All aversions were to cease, and those who had once been fierce

and ravenous were to yield to the teaching of the Redeemer, and put on the humble spirit of his followers. The wolf was to dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child should lead them.

We need not multiply predictions of this sort; it is allowed by the Jews themselves that such is the prophetic description of the kingdom of the Messiah. It is certain that the Jews in our Lord's time had very sanguine expectations on this head; they earnestly looked for their Messiah, whom they expected to be a temporal Prince, to rescue them from the yoke of the Romans, and give them peace and prosperity as a nation. Full of this notion they were deeply disappointed when they saw one claiming to be King Messiah in a low and humble state, submitting to poverty, and wearing the form of a servant. This was a fatal stumbling-block which they could not overcome. It filled them at once with prejudice against the doctrines of Jesus, and has ever since been the cause of keeping their posterity at a distance from him, and exciting them to blaspheme that very King and Saviour whom they and their fathers have professed to expect.

In consequence of their rejection of the Prince of Peace, and of the gospel of peace, the most dreadful judgments soon after came upon the land of Judea. Their temple was demolished, their city destroyed, and they themselves were dispersed over the whole earth, where they have been exposed to continual persecution. But the followers of Jesus himself, in one sense, were as far from the blessing

as his opposers. He expressly told them that he came not to send peace but a sword. He sent them to make war upon the lusts, and passions, and prejudices of a fallen world. And what could they expect in general but opposition? He told them therefore that they should be persecuted by the Jews, and delivered up to the synagogues; that they should be brought before kings and rulers, and be hated of all men for his name's sake; that they should even be betrayed by their nearest friends, by parents, and brethren, and kinsfolk, and that those who killed them would think they did God service. Such were the warnings given by Jesus to his disciples, of the vexations and miseries with which his people should be beset, warnings which history shews were fully accomplished. How then can this be the reign of the Messiah, of the peace of which such glorious things are foretold? How should that character belong to one who undertakes not, but through much tribulation, to conduct men to the kingdom of God? It is a question of importance, and well deserves to be answered. We reply then to the Jews, who are ever ready to urge it, that the objection which they would found upon it arises out of three fundamental mistakes, and has therefore no real weight in it. Those who would use it are mistaken, in the first place, in the *nature* of the peace which the Messiah was to bestow upon his people; and, secondly, in the persons on whom he should bestow it; and, thirdly, as to the time when it should universally prevail.

First, They have a very false idea of the nature of the peace which the Messiah was to impart.

Their carnal notions of temporal prosperity have given a wrong bias to all their expectations on this subject. When the word of God speaks only of spiritual and eternal privileges, they would restrain such promises to the mean and perishing gratifications of this life, and the sensual pleasures of an earthly Canaan. They might learn better from their own scriptures: they might find out from them, that sin has separated the fallen race of Adam from their God; and that the richest blessing that can be desired, is to have this breach repaired, and to be at peace with him. The numerous sacrifices of their law having no real virtue in themselves, were to be continually respected, but they were intended to prefigure another sacrifice, which being perfect should cause all typical atonements to cease, and should bring in everlasting righteousness. This sacrifice the Messiah, as a Priest, was to offer up to God; but having offered it, he was as a King to bestow the blessings resulting from it. And these were no other than that perfect peace and reconciliation, which the law could not give in that it was weak through the flesh. This blessing is wholly derived from the acceptance of his sacrifice. And therefore, he is described by Isaiah as having been heard in an accepted time, and to proclaim the acceptable year of the Lord; intimating, that it is only through his atonement, righteousness, and intercession that sinners can hope to find acceptance with God. Peace thus received is the peace of God which passeth all understanding, infinitely superior to all temporal felicity. The prophet, in the 32d chapter, describes it as an assured confidence in God;



and as the result of the righteousness, which the dispensation of the gospel should introduce; for "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." In consonance with these predictions is the constant language of the New Testament. "Being justified (or made righteous) by faith, we have peace with God through our Lord Jesus Christ," &c. And thus spake our Lord when he bequeathed his last legacy to his disciples, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." "In the world ye shall have tribulation, but in me ye shall have peace." Although, therefore, all who would live godly in Christ Jesus were bid to expect persecution, though they might not hope to escape it in one form or other, yet peace would be their's in the midst of it. The kingdom of God would be set up within them, even that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. They were therefore also exhorted to possess their souls in patience; not to let their heart be troubled, neither to be afraid: yea, they were filled with all joy and peace in believing; and such peace was ordained for them by him who wrought all their works in them, as the world could neither give nor take away.—Another way in which the Messiah was to give peace, was in the removal of the distinction which subsisted between Jews and Gentiles. As the law could not give the peace of which we have been speaking, by any power of its own, but solely through its typical relation to the Saviour who was to come, so it did not even make the

offer of it to any but to the natural descendants of Abraham, and such as should strictly conform to the rites and ceremonies of Moses. But under the Messiah there was to be an end to this difference. The blessing of Abraham was to descend upon all the kindreds of the earth, and the *Gentiles* were to be received into the same fellowship with the Father and his Son Jesus Christ. There was to be now no longer a distinction between Jew and Greek, but they who sometime were far off were to be made nigh by the blood of Christ. "For he is our peace," saith the apostle, "who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." And this is called the reconciling of Jews and Gentiles unto God in one body, implying at once their peace with God and their communion with each other. Besides all this, we may add, that those who make the objection we are answering, ought to be reminded of the distinction between the nature of the doctrine which Christ delivered, and the success of it in the world. All that he taught had a tendency to promote universal love and good will, and his religion would have produced peace in the utmost latitude of the word, had it been cordially embraced by all. But multitudes who have even professed his religion in every age have still continued under the dominion of their passions and prejudices, merely calling him Lord, Lord, without doing the things which he said, and consequently envy and strife, confusion, and every evil

work has been predominant among them. This, however, surely ought not to be charged on his religion, for it has been wholly owing to the want of it. But if the Jews were mistaken in the *nature* of the peace which the Messiah should bestow, they were no less so as to the *persons* on whom he should bestow it, and on this account they are led to make an objection which has no foundation. The Messiah had been promised under the character of the king of Israel, one who should sit upon the throne of David. From hence they have concluded, that as soon as he appears the whole nation will be led to acknowledge him, and shall enjoy the exclusive favour and blessings of his government. If they would admit the Gentiles at all to be predicted, as partaking with them of the peace of his reign, it must be only in subordination to themselves.

Now in a certain sense this is undoubtedly true; for the law was to go forth from Zion, and the Gentiles, by being converted to it, were described as cleaving to the house of Israel. And therefore the church of the Messiah, though consisting of true believers of all nations, is spoken of continually as the Jerusalem and Israel of God. We are not, therefore, to confine all our blessings and privileges connected with it to the inhabitants of the literal Jerusalem, but must consider them as extending to those faithful followers of the Saviour who were grafted upon the antient stock, and of whom the Jews, collectively taken, were a type and a figure. Now we are well aware, that the church of Christ, taken in this sense, has not itself enjoyed, humanly speak-

ing, uninterrupted peace, nor has it brought peace to the world. Surrounded by enemies on every side, it has at various times encountered the most formidable opposition, and has been the occasion of bringing judgments. Of this, however, there were many predictions in the Old Testament. It is declared that the Prince of Peace himself would be compelled to execute the most dreadful judgments upon the enemies of his church. "He shall judge among the heathen, and strike through kings in the day of his wrath." Sitting secure upon his holy seat, in spite of all the malice of his enemies, he was to smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips. "There is *no* peace, saith my God, to the wicked." They have no right or title to so glorious a privilege. Whatever miseries, therefore, are inflicted upon them here or hereafter, they are not at all inconsistent with the perfect peace of Christ's kingdom. This indeed is one method which he takes to secure its peace and welfare, by shewing his people that he is their Lord and their king, "a very present help in the time of trouble, to deliver them out of the hand of their enemies." So far from urging their own calamities and punishment as an argument why the true Messiah hath not appeared, the Jews should recollect, that what has befallen them is only what was long ago declared should come upon the king's enemies, who were to be made his footstool. It was awfully predicted that he should be for "a stone of stumbling, and a rock of offence" to both the houses of Israel; for a gin and a snare to

the inhabitants of Jerusalem; that many among them should stumble and fall; and that, though Israel should be as the sand of the sea, a remnant only should be saved, having been brought through the fire and refined like silver and tried as gold.

But, thirdly, when the Jews would ask to behold that universal peace, which was to characterize the Messiah's reign, and object to that of Jesus because it has not produced it, we add, that they are mistaken as to the *time* when it shall take place. There is no promise that perfect peace should take place, either in the world or in the church, so soon as the Messiah should commence his reign. It is foretold that he was to make conquests over his enemies, and that persecution and trials and distress should for a long time beset, though not finally prevail over his church. Such conquests then, and such oppressions, are no less to be looked for, than the peace and harmony which it is finally predicted *at the second coming* of Messiah, shall universally prevail. If, therefore, as yet the time is not come when nation no longer lifts up sword against nation—if the church of Christ be not so united in love and harmony as it is declared they shall be at last—if the fulness of the Gentiles be not come in, but millions of immortal souls still be in darkness and the shadow of death—if the descendants of Abraham be not yet gathered together, and brought back with mourning and supplication to David their king; all these things are nothing more than the accomplishment of prophecies which declared that for a certain time so it should be, and there-

fore they should be so far from leading men to disbelieve the Messiahship of Jesus, or to doubt that the promise of universal peace is yet to be accomplished, that they should rather convince them that he is indeed the Christ, and that every prophecy that has been uttered concerning him, will finally be fulfilled. He is at this time daily enlarging the borders of his kingdom, and subduing the opposers of his righteous government by adding to his church such as shall be saved in almost all the world; and let us but wait patiently, and we shall see, or our posterity will see, the kingdom of satan completely subdued. "Then Judah shall be saved, and Israel shall dwell safely; the mountains shall bring peace to the people, and the earth shall be full of the knowledge of the Lord as the waters cover the sea."

H. S. C.

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DR. DODDRIDGE'S VIEW OF THE PROPHECIES CONCERNING THE JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I TAKE the liberty to send you Dr. Doddridge's view of the Prophecies concerning the Jews, under the impression that many of your readers, who (like myself) have but little leisure and ability for such enquiries, may be pleased to see the opinions of so able and judicious a commentator.

It is extracted from the Lectures which he drew up for the use of the students under his care, and is a part of the two hundred and twenty-eighth.

I am, &c. &c.

S. S.



*Proposition CLXVI.*

“ Briefly to survey the chief prophecies of Scripture, relating to the conversion of the Jews, and its consequences with regard to the Gentile world.

**SOLUTION and DEMONSTRATION.**

1. Though the Jews have for many ages been rejected by God, and driven out from their ancient inheritance, and though, during their dispersion, they have generally expressed an obstinate and implacable aversion to Christianity, and indeed a great disregard to all true morality and religion; it is foretold, that they will at length embrace their own Messiah, whom they now reject, and thereupon be taken into the divine favour and covenant anew. Rom. xi. 11—36; Isa. xlv. 17, 23—25, liv. *per tot.* lx., lxii., lxv., lxvi.; Jer. xxxi. 31—34; Hos. iii. 4, 5, Zech. xii. 9, xiii. 1, and many Scriptures quoted below.

2. On their conversion. They shall, by a train of wonderful providences, be gathered together from the countries in which they are now scattered, and conducted to their own land, where they shall become a prosperous and honourable, as well as a religious nation. Isa. xxvii. 12, 13; Ezek. xi. 17—21; xxxvi. 24—28; xxxvii. 21—28; xxxix. 25—29; Hos. i. 10, 11; Amos ix. 14, 15; Zech. xiv. 10—12.

3. Whereas, on their settlement in their own land, some enemies shall make an assault upon them; some celebrated victory over such enemies is foretold, Isa. lxvii. 16, 24; Ezek. xxxviii. 3—9; Joel iii. 9—14; Zech. xiv. 1—15; Rev. xx. 8—10; to which we may perhaps add, Isa. lix. 19; Micah iv. 11, 13; Zeph. iii. 8.

4. This interposition of God, in

the methods of his providence and grace, for the recovery and defence of the Jews, shall make such impression on the Gentiles, as to be a mean of bringing in the fulness of them, Isa. xlix. 6; Rom. xi. 12, 15, 25, 26. See the passages quoted gr. 1.

Burnet's App. ad Stat. Mort.;

Whitby of the Millen., c. ii.;

Scott's Christian Life, vol. iii., p. 1166—1172;

Clark on the Promises, p. 243—285.

Powell's Concord., Append. ad fin.

Lardn. Circumst. of the Jews, p. 65—72.

*Scholium I.*

When the context of most of those places referred to, is examined, it will appear that few, if any of them, can justly be applied to the restoration of the Jews from the Babylonish captivity; especially considering how expressly their regard to David their king, i. e. to Christ, is mentioned, as previous to those gracious appearances of God in their favour; and also how expressly it is promised, in some of those passages, that the Jews, after the restoration referred to in them, shall never be rooted out of their land any more.

*Scholium II.*

It is not improbable that Dent. xxx. 1—6, and many other places in the Pentateuch, refer chiefly to this greatest dispersion of the Jews, and their final restoration; though most of the phrases there used, are such as suited all the eminent deliverances God wrought out for them; so that each of those deliverances might be looked upon as an accomplishment of this prediction; nevertheless, those treated of in the proposition being the greatest events of the kind, it seems reasonable to consider this pro-

phesy of Moses as chiefly centering in them, though comprehending the others as types or models, which preserve a unity of sense and design, as much as any interpretations whatever can do; and indeed the passage referred to above seems a general prophecy, that, upon their return to God, they should always be delivered, with an intimation, ver 6, that through God's gracious operation, this happy turn should be the final catastrophe of their nation. Compare Prop. 112; Cor. i.; Jackson's Credibility, lib. i., part ii., § 3, c. x., p. 169, &c., 4to., ap. Op. lib. i., cxxvii., vol. i. p. 123. Patrick *in loc.*

### *Scholium III.*

How far the form of government and religion among the Jews may, upon their restoration to their own land, be changed from what it originally was, we cannot certainly say; but it is exceedingly probable, that so much of their ancient law will continue in force, as can be reconciled with the genius of the Christian religion; and that God will raise up some divinely inspired prophets among them, with a full declaration of his mind and will in relation to a variety of questions on which we have not light enough to decide; and some have thought, that Elias, i.e. John the Baptist, (of whom the Old Testament prophesied by that name,) will then be raised from the dead, and bear a considerable part, in the glorious work of converting and settling them. Jer. iii. 15; Mal. iv. 5, 6; Jefferies' Review, p. 142, Mede on Mark i. 14; Op. p. 98, 99.

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QUESTIONS BY RABBI CROOLL.

Is the Messiah to come first, and are the Jews to be scattered after

that? or, Is the Messiah to come after the Jews are scattered?

This grand point we are able to prove, that the Jews must be scattered first, and that for a long period they shall wander among the nations; then, at last, the Messiah will come, and then they will be restored.

First Proof.

"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; for the Lord thy God is a merciful God; he will not forsake thee; neither destroy thee; nor forget the covenant of thy fathers which he swore unto them." Deut. iv. 27, 30, 31.

"And I will scatter you among the heathen, and will draw out a sword after you," Lev. xxvi. 33. "And yet for all that, when they be in the land of their enemies, I will not cast them away, &c. But I will for their sakes remember the covenant of their ancestors." Lev. xxvi. 44, 45.

By this part of Scripture we are instructed, that the Jews shall be scattered first; but at last God will remember his covenant, and redeem them; and then the Messiah is to come.

Second Proof.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, &c. Afterward shall the children of Israel return, and seek the Lord their God, and David their king." Hosea iii. 4, 5.

This part of Scripture also teaches us, that the Jews were to

be scattered first, and remain so for a long time; and at last, the Messiah is to come.

Third Proof.

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem." Isaiah xxvii. 12, 13.

This part of Scripture also proves, that the Messiah will not come until Israel shall have been a long time scattered.

Fourth Proof.

"For I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins; and I will build it as in the days of old, that they may possess the remnant of Edom," &c. Amos ix. 9, 11.

This part of Scripture will also teach us, that the dispersion of Israel among all nations must take place before the coming of the Messiah.

Fifth Proof.

"And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zerephath; and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the south. And saviours shall come upon Mount Zion to judge the Mount of

Esau; and the kingdom shall be the Lord's." Obadiah 20, 21.

By this part of Scripture we are also informed, That the dispersion of Israel among all nations, must first take place, before ever they will be restored: and at last the Messiah will come. The word *saviours* means the Messiah, Moses, Abraham, Isaac, and Jacob.

"And I will sow them among the nations: and they shall remember me in far countries; and they shall live with their children, and return again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilcad and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea; and all the deeps of the river shall dry up," &c. Zech. x. 9—11. "The Lord also shall save the tents of Judah first, that the glory of the house of David (the Messiah) and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Zech. xii. 7, 8.

In this part of Scripture it is also notified that the dispersion of Israel shall be first, and long, very long, before ever they will be restored; but the Messiah is to come at last.

Sixth Proof.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it, &c. But they

shall serve the Lord their God; and David (the Messiah) their king, whom I will raise up unto them," &c. Jeremiah xxx. 3, 7, 9.

This prediction will shew you, that Israel shall be scattered first, and after that the Messiah will come; but to believe that the Messiah should come first, and after that Israel should be scattered, is against all reason, a thing which cannot be done, unless all the predictions above mentioned are untrue.

Seventh Proof.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely," &c. Jeremiah xxiii. 3, 5, 6.

This prediction will also teach you, that Israel was to be scattered first, and after that the Messiah is to come. Mark the sentence: "In his days Judah shall be saved, and Israel shall dwell safely;" but not to be scattered after the Messiah was come.

Eighth Proof.

"And say unto them, Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone; and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all;

and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all, &c. And David, my servant, shall be king over them," &c. Ezekiel xxxvii. 21—24.

This prediction will also teach, that Israel was first to be scattered, and at last restored by the coming of the Messiah; for it ought to be known, that the restoration of Israel and the coming of the Messiah is one thing; that the restoration cannot take place without the Messiah come; nor can the Messiah come without the restoration of Israel. Mark it well, wherever the restoration is mentioned the coming of Messiah follows. Another thing may be learned by this prediction, that in the time of the Messiah all the twelve tribes will be restored into their own land; but if the Messiah came to two tribes only, it would prove that this prediction is not true, and as if it were not the word of God. But consider all these predictions, and you will find that this predicted prophecy, and all the rest of the predictions, were to come to pass in the latter days, but not in the time of the second temple, as it is now nearly 3,000 years.

Another thing is yet to be noticed, which is, that we find, during the time of the second temple, a great part of the nation was scattered in Africa, Asia, and in Europe. But that scattering was not of God, it was their own pleasure; for if they should have liked it they might have returned to their own land, as they had all that time their own government. But the predicted time for the dispersion was that, when they had no more a temple, and at a

time when their land was laid waste, which took place after the destruction of the second temple; and then were fulfilled all the predictions of all the prophets, that Israel was to be scattered, and to continue so until the latter days, that is, nearly to the end of six thousand years, and that the world should remain in a corrupted state; and it is fully confirmed by the New Testament, that the Messiah is to come at the end of this corrupted world, for so it is written. "But now once in the end of the world hath he appeared," &c. Heb. ix. 26.

CROOLL.

Cambridge, Dec. 7, 5585.

JEWISH CHARACTER ILLUSTRATED.

To the Editors of the Jewish Expositor.

Gentlemen,

It has often occurred to me, that the disciple Thomas affords an illustration of the Jew, as he appears in the present day. We read, that after the resurrection, on the first day of the week, Mary Magdalene, to whom the Lord had shewn himself, came and told his disciples that she had seen the Lord, and that he had spoken unto her. And the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, the Lord Jesus came and stood in the midst, and spoke to them, and declared himself unto them as their risen Lord and Master. But Thomas was not with them when Jesus came. The other disciples therefore told him that they had seen the Lord; but he did not credit their report, and therefore said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the

print of the nails, and thrust my hand into his side, I will not believe."

Eight days afterwards, being the first day of the week, Thomas was with the rest of the disciples, and then the Lord Jesus came to them again, and stood in the midst, the doors being shut as before; and, addressing himself to Thomas, he said, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." Whereupon Thomas, being convinced by the evidence of his bodily senses, believed the resurrection of the Lord Jesus, and made confession unto his name, exclaiming, "My Lord and my God." To which the Lord Jesus replied, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

The Jew, like Thomas, seems to require the evidence of his bodily senses to convince him that Jesus of Nazareth is Messiah; and, like Thomas, he appears to wish for the personal manifestation of the Lord, that he may see him, may touch him, and may handle him. And thus he does not partake of that especial blessing which is promised unto them who bring faith into exercise, and thus receive and acknowledge Jesus of Nazareth as the true and only Messiah.

Whether the general and national conversion of the Jews will be ultimately effected as in the case of Thomas, by the personal manifestation of the Son of Man in the day of his second coming, it is not necessary to discuss. That, like other deep things, may well be left in humble hope and confidence, with him who "ruleth

all things according to the counsel of his own will." For surely it is sufficient encouragement to call forth your best exertions in the Jewish cause, that you have before you the precious promise of an enlarged blessing, upon all those children of Judah who, according to the Lord's mercy, shall, through your instrumentality, be led to believe in the Lord Jesus without having personally seen him. And if further motive were wanting, that motive is abundantly supplied in the great change which has lately taken place in the general character of the Jewish people, evinced by the spirit of inquiry they have manifested, and the great and increasing number of those who now, as individuals, are daily embracing Christianity. As a people, however, they still appear before us like the unbelieving Thomas, requiring the evidence of their bodily senses, ere they bow their knee to him who is Lord of lords and King of kings, Jesus their own Messiah. N. P.

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#### LETTER OF RABBI SOLOMON SAPIRA.

THE following letter is inserted as a specimen of oriental letter-writing; and it is interesting, as an account given by a Jew of the present state of things at Jerusalem. Rabbi Solomon Sapira, the writer, is mentioned in Mr. Wolf's journal, as one of the chief Rabbies of the Askenazim Jews at Jerusalem, and the letter is addressed to the gentlemen under whose superintendence Mr. W. went out originally to Palestine.

"Do good, O Lord, unto them that be good, and them that are upright in heart!

"To the princes which sit first

in the kingdom of England, the noble, and the generous, of the honourable names A. B. (let his praise be exalted,) and C. D. (let his praise be exalted.) Peace to them within their walls, and prosperity within their palaces!

"Your honorable eyes will probably see the letter I wrote to the Society, but I write to you, my lords, in particular to mention, that your faithful ambassador, lord Joseph Wolf, has shewn us the New Testament, and he urged us to cast our eyes upon it. We have found in it something against the law of Moses, our master, and against the prophets who came after him. He said that this was likewise the wish of you, my lords, but we have withdrawn our hands from it,\* because there are found many books which, as well in the former as in the latter ages, have discussed this subject, and have not left any thing which may be added to their words for those who desire to accept the truth; and also because of the oppression, affliction, sorrow, and distress, in which we are involved by our labours, surrounded and bowed down by the affliction of the captivity in which we find ourselves here situated, more than the inhabitants of all the provinces; for in the provinces, the people who dwell in them cannot so easily break their word, as their hands are restrained by the law of the king, (whose praise is highly exalted.) But it is not so in this country and at Jerusalem; every one here does what seems to be well in his eyes,

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\* Solomon Sapira requested a New Testament from Wolf, and received one from him before he left Jerusalem the first time, and on his return to Jerusalem, Mr. W. found that he had read it.

and many travails come upon us each day, through the governors of the city, and her princes, and the people who dwell therein. And there are joined also unto our enemies the strangers who are in the city, those from the Greeks as well as from the Armenians; and they lay in wait for our blood, and they vex us with their wiles, wherewith their priests beguile us, who lie and meditate only evil continually, and preach unto the multitude of the people, that it will be well with every one, in the eyes of God, that he does injury to a Jew. And thus before boys know to refuse the evil and choose the good, they are taught by their priests that it is a good thing to cast stones at us when we pass in the street, and through our windows when we are sitting in our houses. And this is the fourth year since they have calumniated the Jew, saying that he desires to kill the Christian, to take his blood, to use it with the unleavened bread of the pass-over. For this reason we fly from them as one flies from before fire, lest the same thing happen to us which happened to one of the wise men of the Spanish Jews, as lord Joseph Wolf may explain to you.\*

"And as I have not said these things in my letter to the Bible Society, I have told them to you, my lords, whose heart is far from the uncircumcised, who are uncircumcised in heart, and who are full of evil. I must still manifest to you, O, my lords, that we are strangers here, and we are come from the land of Lithuania, from

the city of Wilna, and from the cities around her, and Joseph Wolf has seen our afflictions here, and our desolation; and as Joseph Wolf has told us that princes in England set themselves, and the rulers of England take counsel together, with good words concerning Israel, to set their feet in a large room; for this reason I have announced to you our affliction, to pour out my spirit before the throne of your glory. And Joseph Wolf has said to us, that you will not be displeased at any thing that we shall enquire from you; but, after all, my heart trembles, fearing that your anger may go up, and for this reason, the great men here, who understand the height of your glory, have not dared to write to you; and I, a little one, thought that I would run before the great. I am one of your little servants, Shlome Solomon, the son of my lord, my father, the Rabbi Mendel, (the remembrance of the just is blessed!) of the family of Sapira, from the branch of the children of Wilna.

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OBSERVATIONS ON ISAIAH xliv.  
1—5.

*To the Editors of the Jewish Expositor.*

Gentlemen,

A JUDICIOUS discrimination between the prophecies which relate to the conversion of the Gentiles, and those which refer to the restoration of Israel, would unquestionably contribute much to enforce the obligations and encouragements to missions to the Jews. A desire to add my mite towards the elucidation of so important a subject, induces me to offer a few observations on Isaiah xliv. 1—5.

By many commentators this passage has been considered as apply-

\* A Spanish Jew wished to hold a conversation upon religion with some Armenians, for this he was accused by the Armenians before the Turkish Governor, and severely punished.



ing to the church in general, and as simply affirming, that there will be a large accession of converts to it from the Gentiles in the latter days. By some later commentators it has been considered as applying *exclusively* to the Jews. It appears to me that neither of these interpretations are correct. Without denying that the first and second verses may have a *secondary* reference to the spiritual church of Christ, I think it must be confessed that they *primarily* and more strictly apply to the literal Israel; for assuming the latter to be intended, what terms more explicit could have been used? "Yet now hear, O Jacob my servant, and Israel whom I have chosen, thus saith the Lord that made thee, and formed thee from the womb, which will help thee. Fear not, O Jacob my servant, and Jeshurun whom I have chosen." In the beginning of the next verse, it appears to me, that the conversion of the Gentiles is pointed at; the figure used being frequently applied to the Gentile world; "For I will pour water upon him that is thirsty, and floods upon the dry ground." The means of accomplishing that conversion is then stated, viz., an abundant effusion of spiritual influence on the Jews. "I will pour my spirit on thy seed, and my blessing on thy offspring; i. e. the seed and offspring of the Jews, who will be the instruments used for the in-gathering of the Gentiles. The effects resulting from this out-pouring of the spirit upon Israel is then related. "They shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand to the Lord, and

surname himself by the name of Israel."

It is evident that verse 5 must apply to the Gentiles; for why should it be mentioned as worthy of remark, that the Jews will call themselves, "the Lord's;" "the people of Jehovah," when they already professed to be so, and were already designated by the name of Jacob and Israel? If then the fifth verse must be so applied, it would appear difficult to explain the passage, except by adopting the interpretation I have suggested.

I remain, &c.

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POETRY.

*To the Editors of the Jewish Expositor.*  
Gentlemen,

I WAS much struck by seeing it mentioned in a report some time ago, that in one place (happily singular in that respect) the Jews refused to receive any books or tracts from the Missionaries, under the impression that they were disguised emissaries of the government; and that the offer of religious instruction was only a stratagem to extort money from them. What shall we say of those Christian states whose conduct has given ground for such keen suspicion? And how many Christian states should we be able to enumerate, in which such a suspicion would once have been wholly groundless? Are there not, even now, some that might warrant it? This view of the circumstance gave rise to the following lines, which, as I have no poetical character to lose, I place at your disposal without anxiety.

I am, &c. M.

—  
"Comfort ye, comfort ye my people."

Lord, we would execute thy will,  
Tow'rd's Jacob's exile race,  
Happy and honoured to fulfil,  
Thy purposes of grace.  
But who are we, that we should be  
Heralds of mercy, Lord, from thee?

Swift to shed blood our feet have been.  
And will the exile greet,  
When on the distant mountains seen,  
A Gentile's blood-stain'd feet?  
Vain is the olive-branch: they know  
The arts of their insidious foe.

How shall they our report receive?  
What wilt thou send by us?  
What token—that they may believe  
That we are honoured thus?  
Our Gentile race hath been thy rod,  
The last, worst scourge of Israel's God.

SHEPHERD OF ISRAEL, they are thine!  
Though lost, they are thy sheep!  
It asks, it needs thy power divine,  
To comfort those who weep.

And thou alone canst give relief,  
“Beauty for ashes”—joy for grief.

Thou Lord, the Comforter, alone  
The breath of life canst give;  
In vain we gather bone to bone,  
Unless Thou bid'st them *live*.  
Breathe on them, Lord, and they shall be  
Rais'd from the dead, and live to thee!

And breathe on us—if from above  
One of thy heavenly train [love,  
Shall touch our lips with burning  
We shall not speak in vain!  
Breathe on us Lord, and we shall be  
Accepted messengers from thee!

## PROCEEDINGS OF THE LONDON SOCIETY.

### GIBRALTAR.

ANSWER OF DR. G. CLARKE TO THE  
QUERIES OF A JEW.

We insert the answers of Doctor George Clarke to the questions\* proposed by the learned Jew \* \* \* of Gibraltar. Although the same topics have been treated of by the Rev. C. Neat, our readers will not object to see them discussed also by his brother Missionary.

With regard to the introductory observation, it is to be remarked, that the proper sense of the word is not always the literal or true sense. A “heart of stone” is what no man has in a literal sense, therefore the word “stone” has here a figurative meaning. “The moon shall be turned into blood” is a figurative expression of the like kind. A “heart of flesh” is what every man has already, and therefore, in its literal sense, is not the subject of God's promise; but it has a spiritual sense in the verse in which the promise is given to the children of Israel. Similar passages are to be found without number in the Old Testament.

*Answer to Question 1.*—It was necessary to give the pedigree of Joseph

the husband of Mary, to prove that Jesus Christ had a claim to the throne of David, by the side of his *reputed* father. For as Joseph consented to take Mary for his wife, when she was already pregnant, he made the offspring his own by adoption, and so raised Jesus Christ to the dignity and privileges of David's heir. It was proper, also, to give Jesus Christ's pedigree on the side of his mother, to prove he was descended from David upon the maternal line, and so entitled to privileges of succession, in case of her being an heiress.

*Answer to Quest. 2.*—It is very true that three generations appear in the list in 1 Chron. iii. 11, more than are found in that of Matthew. But such omissions every one must know to be a common occurrence in the tables of genealogy. Matthew, no doubt, gave the list as it existed in the public tables of his time. We find in Ezra vii. 3, the table of genealogy given in one way, and we find in 1 Chron. vi. 7—9, evidently the same table given in a different manner, six descendants in one line being omitted in the other. Now, an historian in after times, might quote either the one line or the other, without any suspicion of his veracity. In like manner we find in 1 Chron. ix. 41, a branch left out, as compared with the same table in chap. viii. 35. Again, the sons of Hezekiah, in Isaiah

\* Vol. ix. pp. 170 and 205.

xxxix. 7, are evidently only his remote descendants. In Genesis xxxvi. 2, Anah is called the daughter of Zibeon, who in verses 24, 25, is called the son of Zibeon, the same person being evidently meant. This is sufficient to clear the table of Matthew from the charge of incorrectness.

*Answer to Quest. 3.*—The genealogy of Luke differs from that of Matthew, as Luke represents Jesus Christ as the son of Heli, through Mary his mother, whose pedigree is there given; whereas Matthew gives the pedigree of Joseph, the reputed father of Jesus Christ. And so, instead of *neither* being true, they are *both* true. They differ because they are not referring to the same line; and you mistake in considering them so to do; Joseph's being through Solomon, and Mary's through Nathan and the sons of David. Neither is it fair to say, that where two evidences do not agree, neither can be true. If two witnesses give contradictory evidence of the *same* fact, one *must* be false, but the other *may* be true. That is the only inference that can be fairly drawn.

*Answer to Quest. 4.*—There is a sense in which the Christian law is a new law, and another in which it is not.

First, It is a new law, being a perfect law as compared with the law of Sinai, which was imperfect. That which is perfect is called in Scripture language, new, when that which is imperfect is called old. The Christian law was the body and substance of that, of which the law of Sinai was only the shadow. The shadow was true, though imperfect, shewing only the outline of the substance. Now, that the law of Sinai was imperfect, appears from what is said in the Old Testament. In Ezekiel we read, "So I gave them statutes that were not good." This leads us to expect that what is said in Jer. xxxi. 31. "And I will make with the house of Israel and with the house of Judah a new covenant;" implies a more perfect modification of the laws of Sinai.

It may also be observed, that a reference is made to the annulling of the order of the Levitical priesthood, or at least, to altering the Levitical law, as to the appointment of priests. See

Isaiah lxvi. 19—21; and Malachi i. 10, 11; where, in the former passage, the Gentiles are to be called to the priesthood; and in the latter, the worship at the temple of Jerusalem is no longer required, as the place of God's especial favour and command. So that the Gentiles are put upon an equal footing of privileges with the people of Israel. This must surely be allowed to be a great deviation from the letter of the ceremonial law. See also Psalm xl. 6—8, and Isaiah xix. 21—25; Hosea iv. 6; and particularly Jeremiah vii. 22, 23.

The making perfect, therefore, that which was imperfect in the law of Sinai, may be called making a new law.

But secondly, there is a sense in which the Christian law was not new. "Not one jot or tittle of the law was to pass away," said Jesus Christ. But what law was that? Not the law of Sinai, surely; he did not say so: nor that a jot or tittle of the law of Moses should not pass away, at a time when he condemned the practice of polygamy and divorces, as tolerated by the Mosaic or ritual law. The law, so called emphatically, that was not to lose a jot or tittle, was the moral law, altogether superior to, and independent of the ritual given to man, even at his creation, reinforced with Abraham in the injunction, "Walk before me, and be thou perfect," and republished in connexion with the ritual or ceremonial law in the wilderness. That was the law which was to continue for ever, founded in the immutable relation between God and his creature man; and as it existed before the ceremonial law was given; so will it remain in force when the ceremonial law has ceased. Now, that the ceremonial law was intended to cease, is plain from this, namely, that it could exist no longer than the order of the Levitical priesthood should continue; and the priesthood of the house of Aaron, or the Levitical priesthood, could not continue for ever, because Messiah, when he was to appear, "was to be a priest for ever, after the order of Melchisedec;" and this was confirmed by an oath of Jehovah, "The Lord sware, and will not repent, Thou



art a priest for ever after the order of Melchisedec." Jehovah did not swear that the priesthood of the house of Aaron should continue for ever, nor that he would not repent; on the contrary, he threatened that he would repent, if the people of Israel proved disobedient, as they afterwards did, though for the sake of the oath which he swore unto Abraham, and the covenant confirmed with their fathers Isaac and Jacob, he promised not to cast them off utterly. So that here is the priesthood of the Messiah, which God swears shall be for ever, beyond repentance; how then can that consist with an eternal priesthood of the Levitical order? And if the Levitical priesthood is not to continue, the ritual law falls with it to the ground. They stand or fall together. See the xvth of Leviticus throughout.

It is nevertheless true, that God commanded the children of Israel, in a variety of places, to observe his statutes and ordinances for ever, and throughout their generations, but this command as connected with what I have above stated, evidently means so long only as the Jewish commonwealth should continue upon the foundation that it had, by the law of Sinai; that is, it was to last for ever; if the law of Sinai was to last so long, it was to last so long, but not longer.

Nor is this limited sense of the term **עולם**, or *eis aiōn*, unusual in the sacred Scriptures; when not applied to God or his attributes, or that which in its nature is immortal, as the soul of man, it means often a time strictly limited. This may appear by referring to Ps. lxi. 4; Isa. xlv. 17, xxxii. 14, xxx. 8; 2 Chron. vii. 16; and Ezek. xvi. 60, 61, and xxxvii. 25—27, for the everlasting covenant in opposition to the national.

The distinction you have made between law and covenant is very just. A covenant is a treaty between two parties, that may be altered or amended according to circumstances, and particularly if a more perfect or beneficial covenant be substituted in place of one that is less so. A law is not a treaty, but when made, must hold good, until the power that had right to give

the law pleases to cancel its obligation. In this way there may be a new covenant when there is no new law, and the ritual law of Sinai partakes of the nature of a covenant given for a national benefit to the people of Israel, when the moral law has another object of a more general and permanent nature.

You ask, "How is it possible we can receive any other religion with reasons (which, however, you have not mentioned, or you could not have said) of so little weight, when the law was given in the presence," &c. &c. This will prove the divine origin of the Jewish religion against the attacks of infidels, but will not prove the Christian religion less highly favoured. For so far as numbers can add weight to evidence, a sum of individuals capable of bearing testimony to Christianity might be collected as great, or even greater, than that of the Israelites in the wilderness. The numbers that the massacre of the infants in the region of Bethlehem, by order of Herod, must have excited to inquire into the cause of such a public calamity, which was nothing less than an answer given by the council of your nation to the grand question, "when and where the Messiah was born," an inquiry which at the time moved all Jerusalem; the multitudes who attended upon the ministry of John the Baptist, and heard his testimony as to the character of Jesus Christ; the miracles wrought by Jesus Christ, not denied by most among yourselves, and also by his apostles afterwards, through the power he gave them after he had risen from the dead; many of them in the temple of Jerusalem, at the time of the great feast, when the whole nation might be said to be summoned from all parts of the world to witness them; his crucifixion at the feast of the passover, when the city was thronged with worshippers from the remotest ends of the earth, with the miraculous darkness that at that awful time covered the land of Syria, (a darkness not to be explained by any natural cause, as no eclipse of the sun could happen at the period of full moon,) so extensive too, that the saying of a Greek heathen is

extant, who declared, "that the God of nature was suffering;" all these, and many more instances that I have not leisure to bring forward at present, shew that Christianity is not deficient in its number of witnesses to bear testimony to it; nor was it ever more truly spoken than when it was said, "these things were not done in a corner;" "not in the presence of the people of a small village, nor of one city," far from it, indeed!—that, of all things, Christianity cannot be charged with.

After a passing compliment to the English nation, for its spirit of toleration, (an acknowledgment certainly most grateful to individuals of that nation, but in justice rather to be attributed to the pure and peaceable religion of Christ, which has produced such fruits,) you proceed to say, "Though we were desirous of changing our religion it would serve us for nothing," &c. Now in this very thing consists the great benefit of changing your religion, even in enabling you, as you say, "to reason before your God face to face." In this world you might probably have little profit in becoming a Christian; it was not for earthly profit any sincere member of the Jewish church ever became a convert, as multitudes did, to that of Christ. Such would Christ disown as unworthy to be his disciples, and such would Moses also disown as unworthy to be his. The reward of such was something very different from worldly gain, or ease, or pleasure. We might well spare troubling you, if we had nothing better to offer in exchange between our religion and your's, than what is borrowed from this world's good, but to see our God face to face, to "live," to be prepared to render account in the day of the Lord's coming; is indeed well worthy of all care and cost, though this poor span of life, and all its enjoyments, were to fall a sacrifice. "But who may abide the day of his coming?" That is the prophet's awful question; and it is our safe and steadfast belief and answer, "Only those who are sprinkled with the blood of the atoning Lamb of God that taketh away the sins of the world." On this head we speak

and beseech you to be reconciled to a God against whom you have sinned, by the atonement and mediation of his only Son Jesus Christ; for who can assert, that he hath from his childhood to age, through every hour of his existence, loved the Lord his God with all his heart, and kept all his laws.

All that you observe with regard to the precepts of circumcision, the sabbath, and the passover of cakes, was to have continuance so long as the ceremonial law, to which these precepts belong, continued. If Jesus Christ is the Messiah, the ceremonial law of Sinai is become null and void, for he, as the eternal High-Priest, has given no order for its longer observance. Yet you may find similar precepts to these in the Christian church; but they are to be observed because commanded by him, who is ordained King and Prophet, as well as Priest to his church, "who openeth and no man shutteth, and shutteth and no man openeth." These precepts, I need hardly say, are the observance of baptism, and of the Lord's-supper.

With the opinion of St. Jerome, on the point of your being Israelites or not, we feel but little concern. We address you under the character of Israelites, as you profess yourselves to be, and admit that you maintain strictly the observance of the ceremonial law, so far as it is practicable in your present state. But the impossibility of your fulfilling the injunctions of the Levitical law (as specified in Lev. xvi.) for near 1800 years, should shew you, that that law could not be intended to last for ever. Jehovah, who foreknows all things, would not have given commands in an *absolute* sense, which at the time he promulgated the covenant of Sinai, he knew you would be unable to execute whenever you should be removed from your own country, a calamity he then clearly foresaw, and threatened you with as the penalty of future disobedience. Man may command impossibilities but God never does, because he alone is all wise to know, and all powerful to execute. For about half the period of your entire existence as a nation, reckoning from your deliver-



ance from Egypt and the house of bondage to the present day, have you been reduced to an utter impossibility of observing your ceremonial law; therefore its obligation is not positively perpetual, but only in a relative sense, so long as it was applicable to circumstances, which ceased altogether from the moment that Messiah, as High Priest, made for ever on the cross the one great atonement, prefigured by the perpetual burnt-offering of the lamb, and by all the bloody sacrifices of your law; and before that, in those of Abraham, and Noah, and Abel; the whole of which inculcate the awful truth continually laid down in the books of Moses, in fact if not in word, that without shedding of blood there was no remission; for even Aaron, the saint of the Lord, was not admitted into the holy of holies without sprinkling of blood.

We are fully agreed upon the signs and titles by which Messiah is known, so far as you have mentioned them. Others also no less sure, and marked out by the prophets, you have omitted. The first four will be found applicable to Jesus Christ, by reading his life in the New Testament; but it should be read with deep humility and prayer to the God of your fathers, that by his Holy Spirit he would guide you into all truth. Your nation has an express promise, that when you turn to the Lord in the spirit of prayer and supplication, you will surely be heard. My own belief is, that if your nation was to appoint a solemn period in which, privately as well as publicly, you would pray to be directed in the grand matter at issue between us, you would have a clear and speedy answer. You call upon God, I well know, by attending your religious worship, for things of far less importance, oh why should you neglect to do so in this momentous question—"Is Jesus Christ, the once despised and rejected of our nation, verily and indeed the Messiah, or is he not?" If he is, then is your Messiah come and departed—but not for ever; for he has promised us in his holy word to return again in power and great glory, and then will the latter signs that you

mention be found to form a part of his character, for he has not been yet made known as a righteous Judge and avenger of all his enemies. Oh, may you not know him *then* for the first time as your long-expected Messiah—all shall know him *then*, but all shall not profit by their knowledge—"now is the accepted time, now is the day of salvation;" now or, too probably—never. "Be wise now, therefore; kiss the Son, lest he be angry, and so ye perish from the right way." Ps. ii. 12.

You say, "So that all these prophecies have never been fulfilled; for, first, that Messiah ought to be of the seed of David." We reply, So much is granted—Jesus Christ was such. You then assert, "but during all the time of the second temple not one king of the house of David ever reigned." You mean evidently to infer, that as Messiah was to be of the seed of David, if he appeared he must have reigned at Jerusalem. Now this is taking the end for the beginning. The reign of Messiah is yet to come. The Christians do not say that Jesus Christ has yet reigned in the sense that you mean; and if he had, you might have objected that the prophecies were not fulfilled in him, which represent him, at his first coming, in a state of humiliation and suffering. In fact, you are charging us with the fulfilment, not with the nonfulfilment of the prophecies. For what say the prophets? Ezekiel says, chap. xxi. 26, 27, "Thus saith the Lord God, Remove the diadem and take off the crown, this shall not be the same; exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Therefore has no king of the house of David reigned during the time of the second temple; and what character Messiah was to support at his first coming, you may find in the 53d of Isaiah and the 22d Psalm throughout, a state that never suited the case of any other individual, yet there depicted with an accuracy and minuteness that it would appear as if written rather after than before his

sufferings; but that you know was not the fact. So that your conclusion fails altogether, "that in all the time of that temple nothing was fulfilled;" for we find these very prophecies, independent of many others relative to the Messiah, most punctually and literally verified during that period.

As to the Jews in France and Spain, whether belonging to the ten tribes in dispersion, or those of Judah and Benjamin, that would not go up to Jerusalem, nothing can be inferred from thence against Jesus being the Messiah, unless it had been predicted that they would do so during his first appearance upon earth. But this is not asserted. It is indeed written that Messiah shall gather the outcasts of Israel and Judah, but it does not say it shall be during the time of his first coming. Once has he appeared upon earth, humble and lowly, though royal in degree, he is again to come royal in state as well as in degree, no longer humble and lowly. Judge nothing therefore before the time, but rather prepare to meet a righteous judgment.

You protest against the New Testament for containing verses not written in the law. Among them you mention, "Thou shalt love thy neighbour and hate thine enemy." These words, I admit, are not found connected together in the law, as in the New Testament, but you will allow it is written in the law, "Thou shalt love thy neighbour," and can you deny it is written, "thou shalt hate thine enemy," when you refer to what is said about the Canaanites and Amalekites, in Deut. vii. 1, xxiii. 3; Numb. xxxi. 2; Exod. xvii. 14? So there is no departure from truth in the New Testament, it is only a verbal difference, in no degree affecting the sense.

You seem to think that Jews, the descendants of the ten tribes, are in Spain and France, and that they even refused to go to Jerusalem, because they knew, as you say, their redemption was not complete. But if they refused to go to Jerusalem, when Ezra, by divine command, was encouraging his countrymen to go thither from Babylon, such Jews betrayed the common cause

and were unworthy to see the Messiah. Your inquiry, however, as to the fate of the ten tribes, is a proof that little historical evidence is to be had for the existence of Jews in Spain and France, so early as the overthrow of the kingdom of Israel; nor do I find any clear record of their being known publicly in those kingdoms previous to the decree of Adrian. As to the history of the ten tribes after the destruction of Samaria, little is known with certainty at present. The Jews in China, white and black, do not trace their migration there earlier than the destruction of Jerusalem under Titus; so far as the late excellent and learned Dr. C. Buchanan testifies. Some have supposed, and among them a celebrated Rabbi of your nation, Ben Menasses, in his work called, "The Hope of Israel," that the aborigines of North and South America were part of the ten tribes; and Mr. Adair has written an interesting work on this subject, supporting the Rabbi's opinion.

The London Society shall be informed of your wishes upon this matter; and it will afford us much pleasure indeed, if any recent information has been gained that can satisfy our joint anxiety for the destinies of the long lost but not utterly forsaken Israel.

#### MEDITERRANEAN.

COMMUNICATIONS FROM REV. MR. NEAT AND DR. CLARKE.

Our readers are aware that Dr. Clarke and the Rev. Mr. Neat left Gibraltar in April last. According to the arrangements previously made, they proceeded to the Mediterranean, and they have been ever since engaged in the objects of their mission. Circumstances of a local nature forbid the publication of the journals which have since been received from them, but it may be satisfactory to the friends of the Jewish cause to learn, that these gentlemen are actively, and usefully employing themselves in their Master's work.

The following extract affords an interesting account of a visit to a Jewish synagogue.

*April 2.*—In the afternoon I went with Mr. M. to the Jewish synagogue, and was received very courteously by some Jews, with whom Mr. M. has commercial dealings. The appearance of public worship was far from satisfactory. The whole of the lower part of the temple, appropriated to the male part of the congregation, was full; the number of Jews was perhaps seven or eight hundred; but they were frequently standing, the head as usual covered, and many conversing with each other. I fancied myself rather a visitor at a public exchange than in a sanctuary dedicated to the worship of the one true God. I observed almost every Jew wearing a white scarf, with blue stripes near the border, thrown over his shoulders, sometimes covering even the head and hat like a veil. This scarf was rare at Gibraltar. A few wore a dress not unlike that of English Bishops; and, but for their scarfs, I should have supposed, that, like myself, they had entered to witness the public service. These were Rabbies, venerable in appearance and certainly decorous in deportment. The congregation was well supplied with books, all in Hebrew, as far as I could observe. The synagogue was a square building, highly ornamented with the ark of the covenant, corresponding to our altar, inlaid with most costly marbles. The desk from which the law was read was also richly adorned with marbles. A large gilt crown was placed over the ark as at Gibraltar. Over the doors I observed slabs of marble inscribed, recording visits of great personages to the synagogue. What a change! how are the mighty fallen! Had their nation been as heedful to the visits of their own Sovereign to his temple in days of old, and as grateful under the sense of his presence, they need not now, in a foreign land, have raised a memorial of respect to the great ones of the Gentiles, for then would the Gentiles have walked and worshipped in their courts

at Jerusalem, receiving, not conferring honour. But, alas! thou knewest not the time of thy visitation, the things that belonged to thy peace were hidden from thine eyes!

A short conversation with a Jew is related as follows:—

*April 5.*—At the coffee-room where I breakfast, I met Mr. F. to whom I had given my address on Saturday. He returned with me to my lodgings. Having a Hebrew Psalter on my table I shewed it to him, and he read it freely in the Hebrew first, and then translated it into Spanish. After reading through the first Psalm, and part of the second, I asked him the subject of the latter, and to whom it referred. He paused a little, and said it was a continuation of the first psalm, and that it referred to the Jewish people. I answered that I thought him in error, and pointed to the second verse, which I translated to him out of my Greek Septuagint, explaining to him the origin of that translation, which he professed to know. I asked who was “the Lord and his Messiah?” He said, one of the prophets. I asked which. He replied, that he was not competent to answer me upon that head, but would bring me to those who could give me information.

Speaking of another Jew who had been baptized, the writer says,

We began conversation by my observing, how accurately the Christian religion fulfilled that which was typical in the Mosaic law; and that, in fact, a Jew who wished to see the completion of the latter, would find it in the Christian religion rather than in his own, as practised by the Jews since our Saviour has appeared. That in truth we alone had now the observance of the feast of the passover, under the sacrament of the Lord’s-supper; and hence the Jews, since the destruction of the temple, had lived altogether without it; and without the observance of that great part of their religion, which rested upon the



existence of a Levitical priesthood. Mr. A. fully assented, saying, that the reason why he had changed his religion was, that the New Testament corresponded so well with the Old. I asked, how so? He replied, in finding the character of Jesus Christ to agree so well with what was said about him in the Old Testament. "I had no one to assist me (continued he) and it was only by reading the New Testament that my mind was changed; I never conversed with any Christian upon the subject; and when I told my father (a German) what I thought, he requested that, during his lifetime, I would not renounce my religion, which I complied with."

C. But did you find any more reasons for changing your mind than the correspondence of the two Testaments?

A. Yes, the doctrine of Jesus Christ was so excellent.

C. But that proof is felt by many of your nation, though it is unfortunately resisted.

A. I know it, and I have had many arguments with the Jews about it.

C. And how pray did you enforce it?

A. The Jews would grant that the doctrine was good, but the teacher was bad.

C. But did any other reasons weigh with you?

A. Yes; the great number of our nation that changed their religion when your's was first taught. They must have had good cause to do so. I considered whether they were in the right, or those who did not change, and I decided that those who changed had taken the right side.

C. True; and they proved their sincerity by devoting their fortunes, and often their lives, to the cause they embraced. We do not find men so willing to sacrifice either one or the other, without strong motives for so doing.

A. I acted without regard to self-interest in the matter. I expected no worldly benefit or profit from becoming a Christian.

C. I am quite sure you did not, and I bless God who has brought you to think as you do at present. Only be

careful to preserve the same disposition in using the same means by which you obtained it.

A. I do not well comprehend you.

C. You said you read the New Testament carefully before you changed your mind, and I suppose you prayed to God for his help to guide you into the truth.

A. I did.

C. Then you must continue to read and pray to God for his Holy Spirit, to enable you to maintain, without fear or reproach, the sacred profession you have made. The very same means that brought you to the knowledge of the truth, must be employed to keep you steadfast in it. You have but little help, I grieve to say, in the example of the professing Christians around you. Sad, indeed, has been the influence of Christian example upon your nation in many parts of the world. Alas! what impediments has the worship of the Virgin Mary, and of the saints, as practised in some countries, cast in the way of the conversion of your nation; besides the profane doctrine of salvation by other men's works.

A. Oh! yes, without good works of our own we can never be saved. I know very well it is necessary that I should myself practise the doctrine of Jesus Christ.

As Mr. A. had not before distinctly acknowledged the influence of the Holy Spirit upon his heart, and there now appearing from his remarks that he relied for salvation upon his own merits, I thought it right to observe, that though we were bound to practise to the utmost the doctrine of Jesus Christ, yet that it was altogether out of the nature of things, that any act of a sinful creature like man could be positively good, so as to challenge the scrutiny of a holy God. "For (said I) if I but give a piece of money to a poor distressed man, it is no doubt a good act, but to be perfectly good how many circumstances must attend it? It must be done exactly with the right motive, in the proper extent, in the fittest manner, with the purest feelings of pity for the indigent, of gratitude to God, who honours us by mak-



ing us agents of his mercy to others, of shame for our own unworthiness, who are less than the least of his mercies; in short, with such a complication of qualifications, that if my salvation depended upon perfectly performing that one single act, I should at once and for ever altogether despair of it; and it is just the same with every other duty enjoined upon us. So that while we must not neglect to do good works, we must look for salvation to Christ alone; faith in Jesus Christ is the only foundation for our eternal hope; first to be obedient to him, and then, of course, to be obedient to his doctrines, otherwise our belief is not sincere."

Mr. A. seemed to understand this, and admitted his belief in original sin, and in what I had said of salvation through Christ alone. Our discourse then turned upon the progress of Christianity in Germany, from whence Mr. A. had come. He assured me, that great numbers of Jews read the New Testament and believed it true, but did not choose to avow their belief. That one of his own friends was going to New York to be baptized there. It is a case that may deserve the consideration of the Society, how to remove the difficulties of openly professing what many of the Jewish nation believe. It would seem in Germany that the difficulty partly consists, not in correcting the mistaken belief of the Jews, but in inducing them to profess openly to the world their belief of Christianity. Would it were so here! Here the New Testament does not appear to be a book generally read by the Jews, though I know one or two who read it; there is no disposition as yet, in those I have conversed with, to come forward and talk upon our religious opinions, nor have I ever been visited by those among them who promised to do so. However, a promise has been given by Him, who is faithful, that in due season the word that goeth forth from him shall not return void, but prosper in the thing whereto he shall send it; and a promise so given is sufficient for hope to live upon.

I asked Mr. A. what was the state of the Jewish religion in Germany?

He replied, it was declining fast, particularly at Berlin and Bremen.

C. How so?

A. The Rabbies generally insist upon the service being read in Hebrew; this many Jews disliking, have translated the service into German, and officiate in that language. So great an innovation has produced a violent schism, which has led the German Jews to adopt some opinions quite at variance with the Hebrews, and you will soon find that the children of the German seceders will forsake the Jewish faith altogether.

C. Wonderful is the effect of religious worship in a known tongue!

A. The Jews of this place do not understand Hebrew.

C. How can that be, when so many have their Hebrew books, and none other, in the synagogue?

A. Oh yes; but they have no knowledge of the meaning.

C. Do you not think that the body of the Jews will be converted, and restored to their own country?

A. I am sure of it, and that at no distant period.

## MALTA.

### LETTER FROM DR. NAUDI.

A LETTER has been received from Dr. Naudi, under date of the 9th of October last, enclosing a copy of the Report of the Malta Jews' Society, as to the proceedings of the last year.

We learn, amongst other things, that the Rev. C. Cooke, a Missionary of the Wesleyan Society, has lately proceeded to Jerusalem: and that Mr. Goodall, late a member of the Malta Society, is now with his family at Beyrout, a town at the foot of Mount Lebanon, where he is endeavouring to become useful to the Jews in that vicinity. We find, also, that the Malta Society is in correspondence with the Rev. Mr. Fowez, chaplain to the Dutch factory at Smyrna,

relative to the Jewish cause. And that Dr. Kennedy, of the medical staff, who was for some time resident in Malta, and is now stationed in the Ionian Islands, at Cephalonia, speaks of the general readiness of the Jews in those islands, to receive the New Testament.

The Report gives the following extract of a letter from the Rev. I. Lowndes of the London Missionary Society, now in the Ionian Islands.

"The greatest part of the Italian Bibles I have disposed of, and have sold to Jews; and they have not objected to receive the New Testament, bound up with the Old, when I have informed them that I had not got the Old Testament to dispose of separately. One of my correspondents at Zante informs me, that he sold a Hebrew Bible to a poor Barbary Jew, at the low price of one Spanish dollar; which he was induced to do, because the poor man had no more money, and wept when at first the Bible was refused to him at that price."

#### LETTER FROM DR. DALTON.

DR. DALTON, in a recent letter from this place, under date of the 23d of October last, speaks of accounts being lately received from Palestine, of attempts now making on the part both of the Turkish and of the Roman Catholic power, to prevent the circulation of the Scriptures and the distribution of tracts, or preaching by Missionaries in Palestine. He states that Bulls from Rome, and Firmans from Constantinople, have been issued simultaneously, and, as it should seem, in concert for this purpose, directing, amongst other things, the seizure and the burning of all the books of Scripture which have arrived, or may arrive, within the Ottoman dominions.

In a former letter from the same

place, dated September 3d, Dr. Dalton writes as follows:

The languages occupy almost all my time; and I am waiting to make further progress in the Italian, before I go amongst the few Jews here. Perhaps you may consider the following circumstance interesting. It proved highly so to me.

Several pilgrims, about 150 in number, had been captured on their return from Mecca to Algiers, and detained here as prisoners of war during the late misunderstanding between England and the Dey. Hearing they were to be conveyed home in the Phaeton frigate, I resolved to visit them previous to embarkation, and I went on the evening of the 19th of July, to their place of confinement, but was too late to gain admission to the prison. I determined, therefore, to go early the next morning, and provided myself with several copies of the book of Genesis in Arabic. I did not feel satisfied to let so many souls depart without the word of life; and although it was said they had been visited before, I considered that some might be unprovided.

July 20.—On rising this morning, and looking from my window, I saw the Phaeton under canvas. There was no time, therefore, to be lost. Taking my servant with me, as he spoke Maltese, we procured a boat, and in some little time came up with the frigate as, happily for us, she was about to moor to one of the buoys. Having obtained permission from the commanding officer, we came on board with our cargo. The wild and almost inhuman state of these poor pilgrims, could not but arrest the attention. Clothed with a kind of thin blanket around the body, and another used as a hood, falling down over the shoulders and back, they sat, or lay huddled together on the deck, more like brutes than rational creatures. Some of them, however, were not without interesting countenances, especially one or two of the Sheiks. I could only speak a few phrases of common salutation; yet so dear is the sound of our native tongue, that I observed they looked pleased,

and gave me a ready attention as I walked amongst them, and meeting one of their sheiks, addressed him in Arabic, Good morning, Sir. He replied by welcoming me in the usual terms. As I was endeavouring to carry on a conversation through my servant, one of the officers informed me there was a Jew on board who spoke Italian and Arabic well, and who acted as their interpreter. He had been captured with them, and he was an Algerine Jew. Through him I easily made them understand the purport of my visit, and offered my books to their notice. Many appeared quite indifferent, others, apparently through bigotry, refused them, and dissuaded others. In a little time, however, the number of claimants increased, and I was obliged to make them prove themselves capable of reading, in order that only those who could profit by them should get them. The twenty copies I had brought, were soon gone, and the interest excited amongst them by making one or two who read well, read aloud, soon made me feel I was by no means sufficiently provided. Amongst the petitioners was my Jew interpreter, who, coming up to me, said in Italian, "Have you any Hebrew books? Could you send me a Bible?" I replied, "I little thought to have met one of your nation (whom I dearly love) in this place, or I certainly would not have come unprovided." I found, however, that I had time to make another visit to the ship before she again weighed, and obtained from the Depository forty more copies of Genesis, and twelve Arabic Testaments. I found on enquiry, that this same Jew had been before provided with a Bible and Testament. I therefore rather took them in case any other Jew might be on board. Meeting with the Rev. D. Temple and Mr. Keeling, Missionary of the Wesleyan Society, they agreed to accompany me. We went between the decks, and found a vast number of pilgrims there. The same plan was adopted as before, with the copies of Genesis; but they no sooner found we had brought the New Testament, than they asked particularly for it. I found a remarkably

fine little boy among them about ten years of age; he read the Arabic fluently. It occurred to me, as a good opportunity for letting them hear of those unsearchable riches, which my inability to speak their tongue, hindered me from preaching to them. And, accordingly, I made him sit beside me to hear him read; and selecting the 3d chapter of St. John's gospel, I made him read it aloud, whilst several of the pilgrims stood around and listened attentively. I gave the little fellow a copy of Genesis, and could not resist his entreaties to add also a New Testament. The sheiks gladly received them, and immediately sat down to read aloud. My Jew friend having performed his office of interpreter and distributor, pointing out those who could, and those who could not read, now laid claim to the Hebrew Bible for himself. We questioned him as to the books before given to him; he accounted for the Bible, saying it was with the Rabbi in Malta, and said the Testament was in his chest. As we were a little suspicious, we thought it best he should pay something for it; but we were obliged to let him have it for a shilling, as he pleaded inability to pay more, and begged so hard to have it. I gave him also some of the Society's tracts in Hebrew. Just as we were going away, an elderly pilgrim came up requesting a New Testament. I had only a few copies of Genesis. I offered the copy of Genesis, but he shook his head, signifying it was a Testament he wanted. When I informed him I had not one left, he looked sorrowful, wrung his hands, and smote his breast. On this, Mr. Keeling said he would give him his, if I could not get one at the Depository. It happening to be the hour when the Depository was shut, I returned on shore, and took Mr. Keeling's Testament, and two of my own, and once more made for the vessel. The sight of it gladdened the heart of the poor old pilgrim, who lifting up his eyes as he took the book from my hand, exclaimed with tears, in Arabic, God be praised, and shook my hand with warmth.

Whilst below deck, at my second



visit, I distributed several English tracts to the crew and marines, which I had been presented with, by my esteemed friend Captain Pearson. One or two of the pilgrims strongly pressed me for a copy of Genesis, for their children at Algiers. It was to me a scene of deep interest. During our voyage hither, my dear wife and myself had gazed upon the northern coast of Africa, with that feeling of sorrow which the Christian must feel for a land covered with darkness, and for a people lying in gross darkness. And it was a cheering hope, that this little handful of seed was to be carried thither. We may not pretend to say what motive induced these pilgrims of Mecca to ask at our hands the word of life. But they received from us the word of God. And shall it, O Lord, be without accomplishing what Thou hast given it to do? Shall it return unto thee void? Shall it not find one child of thine among all these souls? And are not thine elect to be gathered out of all nations and people? Oh! may some poor soul, wearied in bodily exercises that profit not, and seeking in distant and delusive objects that mercy which it needs, find thy word nigh, speaking peace by Jesus Christ. He is Lord of all! May they learn to worship thee, the only true God, and to look to him alone who has healing in his beams.

There was another Jew on board, but with him we could do nothing, and the shortness of our time prevented me having the conversation with my interpreter, which I could have desired. It was something very striking to see a descendant of Abraham handing the word of life to the followers of the false Prophet. It reminded me of that glorious day, when Israel shall be life from the dead, and the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, and as showers upon the grass.

#### POLAND.

JOURNAL OF MR. J. G. G. WERMELSKIRK.

(Concluded from page 38.)

Aug. 12.—I was much delighted

with the beautiful situation of Hamburg and Altona as seen from the Elbe; but grieved when I saw such numbers of Jews, whose countenances betrayed they were not such in truth. May Mr. Petri have grace from the Lord, to win some of these deplorable and blind people for the kingdom of peace! Mr. T——, to whom I had to deliver a letter from the Rev. ———, received me with much cordiality, informed me of the unhappy condition of Hamburg in general, and of the Jews especially; also of the disposition of the believers there, with whom no spirit of unity existed, so that they each stood alone in combating for the truth. He introduced me to the Rev. M———, who has baptized six Jews in about a year. One of them studies divinity at Kiel, another studies medicine, the third is learning to work tapestry. There is also a family, a man, with his wife and child. He spoke favourably of them all. I was also introduced to Candidate J——, a decided preacher of the Gospel. He attempted several times to get at the Jews, but found it difficult; he will, however, try again and again, and hopes that Mr. Petri will find more access to them. I spent the evening at Mr. Jackson's, in Altona, where some English ladies and gentlemen were present. They complained much of the immorality of the place, and the indifference and apathy with which every effort of theirs to propagate religious principles is viewed. Their Tract Society increases very much. Many of the Germans are offended at some of their tracts, because they are too strict. I was requested to preach a sermon on Sunday evening, but I wished to spend that sacred day in Lübeck.

The missionary society is in a prosperous state. This effect is chiefly produced by the circulation of a Missionary Magazine, which is published under Mr. Blumhard's superintendence. The interest taken in the Bible Society is not so general and permanent, because, as I suppose, the accounts of its progress are more unvaried and less interesting than those in which the Missionary Society



abounds. From this it is manifest, alas! that the divine cause is not yet fully understood, and brought home to the heart; for its supporters here, as in other places, England not excepted, are far too much influenced by success and gratifying communications.

*Aug. 13.*—I was introduced to Mr. \*\*, who was, some years ago, at St. Petersburg. He there baptized some Jews, one of whom he had in preparation for baptism when he left, in whose soul he believes the Lord had begun a work of grace. Mr. Wiechers was glad to hear that Mr. Petri is soon to come hither, hoping then to dispose of the heavenly treasure, of which he has charge. Mr. \*\* informed me that his physician and friend, Dr. \*\*\*\*, a Jew, who is acknowledged by the learned world to be a very clever man, goes with his wife to the Moravian chapel, to attend divine worship, and that he likes to read of Christianity, and of the conversion of his brethren according to the flesh; he expresses no disapprobation, provided he finds they have acted from pure motives.

*Lubeck, Aug. 15.*—A young Jew, whom Dr. G. baptized, formerly determined to study theology, but to-morrow he goes to a pastor, three miles from hence, to be qualified for a schoolmaster. He is a very pleasing and promising youth, and appears to love his Saviour. I saw another Jew, who was also baptized by Dr. G. some time ago; he has attained some knowledge of the truth, and desires to acquire more every day. Another Jew, well acquainted with Hebrew, gave Hebrew lessons to Dr. G. When they sat down to read, they agreed to give reciprocally their opinion about what they read. The Jew was often in an extreme difficulty, which induced him to ask for instruction and information. Dr. G. recommended the attentive reading of the New Testament, and earnest prayer to God for illumination. He answered, he had read it, but would read it again. At length he confessed, to the honour of the truth, that he could no longer make any opposition. Before he owned

this, however, he cavilled much at the temptation of the Lord, &c. A Jewish girl now receives instruction from Dr. G.

*Aug. 16.*—I dined at Dr. G.'s. I was surprised when I saw the best English works on divinity in his library. He is a man of extensive knowledge, and of a comprehensive mind. We conversed much together about the 39th verse of John vii. "For the Holy Ghost was not yet (given) because Jesus was not yet glorified;" οὐπω γὰρ ἦν πνεῦμα ἅγιον. I left him two Hebrew New Testaments.

*Aug. 17.*—I left Lubeck at seven o'clock for Ratzeburg, and was obliged to post to Lübbeau, where I got into the regular post road.

*Ratzeburg.* I met my friends Dr. Schutzer and Messrs. Preytay and Prahl. I was introduced to Mr. A. who is a very pious and thoroughly learned man. He had read the Hebrew New Testament with attention, and he suggested some corrections; he also referred to some important passages in the Old Testament, relative to our cause. I requested him to transmit them to the Committee, to which he would not at first consent, but he afterwards promised to send them either to Dr. Tholuck or Dr. Steinkopff, after he had revised them again. In the third class of his grammar school is a young Israelite, of the name of G. B. the son of a tailor at Konin, in Poland, who was baptized by the Rev. Z. at H. in the neighbourhood of Hamburg, after a course of instruction during which he staid with Mr. Z. He was awakened by Mr. Gericke's preaching in Mecklenburg, three years ago. I asked him why he had deserted the religion of his fathers, by which they thought they attained everlasting life. He first remarked the vast difference in the present and former condition of their religion, and assigned that as a sufficient reason for embracing Christianity. I then asked him what he had gained by embracing Christianity. To which he replied, with much joy, "The forgiveness of my sins!" He got much attached to me, and wished, as also my other friends,

that I would stay a day longer with them; but as I could not do so: he continued with me an hour. This hour was a blessed one to me, and, I hope, an instructive one to him. The result of my inquiry after his state of mind is, that he tastes the mercy and love of the Lord, and that he is docile, and seeking the guidance of the Holy Spirit. He pleased me more than any one I had seen yet. There are some convinced Jews at Strelitz, whom I intended to see, but could not reach them on account of the departure of the conveyance.

*Aug. 18 to 20.*—I travelled, without interruption, to Berlin, where I saw my dear father in Christ, the Rev. J. Jaenicke. He is very weak in body, but still energetic in spirit.

*Sept. 4.*—Brother Reichardt and myself left Berlin for Posen. Schirmheisel, the first village in Poland, is inhabited by 100 Jewish families, and has a new synagogue. We were invited to see it. During our visit I entered into conversation with a young Jew, who wrote Hebrew most beautifully. Some other Jews assembled around us and hearkened. The conversation might have lasted for some hours, had not the coachman been anxious to proceed. We had scarcely arrived at the inn when the one with whom I had conversed, accompanied by a friend, entered the room, holding in his hand the tract which I gave him, wishing to introduce his friend and to continue the conversation. Our brethren Mc'Caul and Becker, had also been in this place, and spoken to some of the Jews, but an impression had been left upon them that they wished to destroy their holy religion. They asked us, consequently, whether we had the same intention. I corrected their mistake, and assured them that none of us wished to destroy, but rather to establish it—to establish that faith amongst them which had led the patriarchs unto life. They were sorry that we could not make a longer stay among them, and requesting us to call upon the Rabbi in Posen, begged that we would return to them as soon as possible.

*Sept. 7.*—We called upon Mr. von Rappert, at Penne, six miles from Posen, who complained much that they were left without assistance to carry on the great work of Israel's conversion, and requested us urgently to write to the Committee, to station one missionary, at least, in Posen, to stir up those who had formed themselves into a society, but were without life or a spirit of union.

*Posen, Sept. 8.*—We were visited by some Israelites, to whom we spoke on the subject of salvation. One who conversed with Reichardt pleased us much. He read the New Testament which Becker lent him. He was very eager to be instructed, and extremely sorry that we could not remain, since there were many who wished, like himself, to get instruction in the holy doctrines of Christianity. Our innkeeper had preserved the copy of Luke which Mr. Way gave him when he lodged with him.

*Sept. 9.*—We set off by the regular post for Warsaw.—Spoke to several Jews in the small towns and villages as we passed.—Visited the synagogue in Kutno, which is inhabited by 600 Jewish families. Of this synagogue they boasted exceedingly, saying, that so fine a one was not to be found within twenty miles. Upon which I remarked, that a new and fine synagogue was of far less consequence than a new heart. I shewed from scripture that all men have an evil heart by nature; that they must have a pure one in order to ascend into the hill of the Lord, and that this was only to be obtained of God through an atonement. We arrived, at length, under much fatigue, at the gates of Warsaw, at four o'clock, on the 13th of September; from thence we had to go to the commander in chief, and then to the police; after which we came, exhausted from want of food, and in consequence of exertion, to our dear friends, who received us with joy.

Almighty God be praised and glorified for all his abundant mercies, through Jesus Christ our Lord and Saviour.

## SWITZERLAND.

A LETTER has been just received from Mr. J. J. Banga, dated Basil, Dec. 9th, informing the Committee of his safe arrival at this station. Mr. Banga, who is a native of Switzerland, went through a course of study at Basil, to qualify himself for the ministry in the reformed church there.

About three or four years ago, however, his mind became deeply impressed with the importance of the conversion of the Jews; and he was led earnestly to desire to be employed in that service. In consequence of this feeling, he applied to the Committee of the London Society, and was ultimately admitted a student at the seminary at Stansted. During his continuance there he gave the fullest satisfaction, and he has now been stationed at Basil, for the purpose of extending his labours amongst the Jews of Alsace and the neighbouring parts of Germany.

## PALESTINE.

MR. WOLF'S JOURNAL.

(Continued from p. 21.)

As I had letters of introduction from the Syrian patriarch, addressed generally to the Syrian nation, I took my lodging in the house of the Patriarch, in which, in consequence of his absence, his vicar bishop Abdalhad resided.

The residence of the patriarch is called Kenisat Alarbaein, (the Church of Arbaein, i. e. the forty martyrs). It was on a Sunday, and the whole Syrian congregation met in the room of the bishop Abdalhad, to discuss a subject which at present occupies all the Christians of this place.

There is a law here, that the Catholic-Armenians, the Chaldean-Catholics, and the Syrians, and the Syrian-Catholics,

must keep the great fast together. It begins 50 days before Easter, and lasts till Easter; but this year the Armenian Catholics pretend they have received letters from the Armenian and Greek patriarchs at Constantinople, which distinctly order that the fast days shall begin this year on the 20th of March.

The Syrians, on the contrary, say, "We have not received any such letter from our patriarch, who is at present at Damascus; and if ye have received such letter from the Armenian patriarch of Constantinople, we desire to see the letter." The Syrians having heard that I had brought with me letters of introduction from their patriarch, were anxious to hear whether he made mention of the subject of the fast days, but the letter contained nothing about it. They asked me whether I had not heard at Aleppo of those letters which the Catholics pretend were arrived from Constantinople? I confessed my ignorance. The subject was then discussed very clamorously. One of the Syrians sitting on the ground, struck the ground suddenly, in the most violent manner, and said, "If I see the Catholics changing the ancient customs, I will kill the first I meet with!"

I could not but remember the words of the prophet; "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." Isaiah lviii. 3, 4. They asked me some days after, what I thought on this subject? I said, "I really believe that the right is on your side, and I suspect that these pretended letters, are letters intended as a means to separate the Catholics more and more from you; but if ye have the spirit of the gospel, you will avoid deserving the reproach of the prophet: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness." The bishop was struck with this text and said: "We must try to manage the affair in a peaceable manner;" and



another Syrian observed, "This gentleman has deep thoughts." I cited the same text afterwards to the Catholics, and they also became ashamed, and both parties were silent.

I met a Syrian who had bought from me, when at Jerusalem, four gospels, he immediately reminded me of the circumstance. The same day several Catholics and Syrians came to me, and I sold them twelve Arabic New Testaments, for twenty-four piastres; they were all the Gospels I had with me. A great demand was made for Armenian, Karshun, and Syriac Bibles, Psalters, and Testaments.

Elias Ibn Shadi, an Armenian Catholic for whom I had letters of introduction from Messrs. Barker and Masseyk, called on me. He is the richest Christian of this place; he invited me to his house, and requested an Arabic Bible and Psalter.

*Feb. 22, 1824.*—I took a view of the town of Merdeen, which is situated on a high mountain. Tamerlane besieged this city, but in vain, for seven years. At Merdeen there are 500 families of Syrians who have a patriarch, Georgis Ignatius by name, now residing at Damascus.

They have three Syrian churches. 1. Arbæin Shahid, the church of forty martyrs. 2. Mar Shmuni. 3. Mar Michael; and one school. The Syrian Catholics have neither church nor priests, and they are compelled to have their children baptized by the Syrian bishop, and must be married by him. There are a hundred families of Catholic Syrians here, who are called Maklubin by the other Syrians.

There are also here two hundred families of Armenian Catholics, with one church and one school. They have an archbishop and a bishop, who are entirely dependent on the Propaganda of Rome; but in temporal affairs they depend on the Armenian patriarch of Constantinople. The Catholic Armenian patriarch at Ipsumar, in Mount Lebanon, has no jurisdiction over the Armenian Catholics in Mesopotamia.

There are here, likewise, thirty Chaldean Catholics, who have one church and one school. They know

our friend Tomaso Alkushi, whom we knew at Rome. The Chaldean Catholics have a patriarch at Diarbekir. I called this evening on Elias Shadi, where I met the two Armenian Catholic Bishops, both pupils of the Propaganda of Rome. The archbishop's name is Joachim Tasbas, and he is seventy years of age. I had a letter of introduction for him, from Signor Durighello, the Spanish consul of Aleppo. He told me that he had received, lately, an Armenian Bible from the agent of the Bible Society at Constantinople. Both bishops begged me to supply them after my arrival at Bagdad, with Armenian, Arabic, and Turkish Bibles. Both these gentlemen speak Italian. Most probably it was Mr. Leeves who sent the Bible to Monsignor Tasbas. Monsignor Tasbas was the procurator of the late Mr. Rich, the British resident at Bagdad.

I think it would be advisable to send the Bibles to bishop Abraham, who appears to be more looked up to here than the archbishop.

*Feb. 23.*—Monsignor Joachino Tasbas introduced me to the Jewish rabbi of this place, to whom I immediately preached Jesus Christ, and him crucified. He said, That he never heard a Christian speak with such clearness about the Messiah as I do. I shewed him the New Testament in Hebrew, and he told me that he had never seen it before. His name is Elias.

At Merdeen there are twenty-five families of Jews. To give you at once an idea of the number of Jews in Mesopotamia and Assyria, I shall put them down, together with the names of the places, according to the account I had from the rabbi of Merdeen, and the rabbies of Moussul, and the rabbies of Orfa.

1. Orfa, 50 families.
2. Merdeen, 25 families.
3. Tal Yakub, near Merdeen, 10 families.
4. Siri, on the way to Moussul, 200 families.
5. Sakhu, on the left hand from Merdeen to Moussul, 500 families.
6. Ana, 10 families.
7. Jalhkha, from Merdeen to Moussul, 10 families.



8. Asnaur, towards Moussul, 30 families.

9. Gezira, near Sakhu, an island in the river, 20 families.

10. Jabl Sanjar, in the midst of the Yezidi, 50 families.

11. Amedia, near Moussul, 500 families.

12. Sandur, near Amedia, 300 families.

13. Tehok, near Moussul, 150 families.

14. Shukhu, near Moussul, 200 families.

15. Amrania, 40 families.

16. Shoosh, 200 families.

17. Akar, 300 families.

18. Beit Tanuri, 200 families.

19. Kara, 100 families.

20. Jellab, 200 families.

21. Derwa, 100 families.

22. Khalka, 150 families.

23. Bar Sanc, 200 families.

24. Kara Dere, 100 families.

All these are on the way from Merdeen to Moussul, and towards the mountains of the Nestorians, i. e., in Mesopotamia, and Ninive (Assyria), from Moussul to Bagdad.

1. Kantara, 10 Jewish families.

2. Hawti, 400 families.

3. Karkuk, where the prophet Daniel is buried, 200 families.

4. Sultanea, 400 families.

5. Duz-Khornatu, 40 families.

6. Kosinjack, 200 families.

7. Kofri, 100 families.

8. Karataba, 10 families.

9. Sahar, 200 families.

10. Khapa Kin, 50 families.

11. Arbil, 60 families.

All these are Rabbinite Jews.

The Jews at Merdeen perform their pilgrimage to the birth-place of Abraham, i. e., Orfa, Un of the Chaldees already mentioned, and to Ziyarat Barana, twelve hours distant from Merdeen, where Yehuda Ben Bekhinra, spoken of in the Talmud, was born. At Merdeen, they are in general poor, miserable, oppressed, wretched, and ignorant. Their synagogue is in a sad state.

Feb. 24.—Rabbi Elias called on me with some other Jews, at the residence of the Syrian patriarch, the Syrian bishop and many other Syrians were

present. Jesus Christ was the Alpha and Omega of our conversation; and heaven was the reward, I told them, that they would obtain by faith in Jesus Christ. All the Christians were struck with the attention the Jews paid to my discourse, and they were still more astonished when the Jews requested I would supply them with Hebrew Testaments. I then read to the Christians an Arabic discourse which I had composed on the cause of the Jews. Many of them afterwards borrowed the discourse from me, and read it to their families.

In the evening I witnessed an interesting scene. Elias Shadi the Armenian Catholic, invited me to his house to take supper with him, and asked the Syrian bishop and three other priests to meet me. Elias Shadi, a strict Catholic, immediately opened a conversation about believing in the Pope. His *tu es Petrus* argument was answered by me in a moment. Elias Shadi observing that I constantly appealed to the Gospels, produced an Arabic book, which contained citations of the fathers Bernardus, Chrysostomus, &c. and without the least delicacy, attacked the Syrian Bishop and his Priests. The discussion lasted till one o'clock in the morning, and I took the part of the Syrians with the Gospel in my hand. Elias Shadi observed, almost in an angry manner; "You always come with the Gospel; I know the Gospel by heart; but we must hear what the fathers say." The Syrian priest Gabriel, the most clever of them, said, "Mr. Wolf is perfectly right, in appealing stedfastly to the Gospel, for the Gospel is the foundation upon which Christianity is founded." I then remarked, that the Jesuits who had compiled the Arabic book, had perverted the words of the fathers. This observation deprived Elias of all his arms.

Abuna Gabriel then observed, that many Popes had been tyrants. Elias Shadi said to me, "Is this true, which Abuna Gabriel saith?" I replied, "Very true, for there have been Popes who have been greater tyrants than the Grand Sultan of Constantinople." I then related to them the cause of the reformation effected by St. Luther's

and St. Calvinus, and made them acquainted with the ill treatment which the Chaldean bishop Petrus Shawris experienced during my stay in the Propaganda at Rome.

I had already given to Elias Shadi an Arabic Gospel. After this conversation was over, he requested me to give him a Turkish New Testament and an Arabic Bible, but unhappily I was destitute of both. I observed in the foregoing conversation, that as long as I suffered the Syrians to appeal to human authority, to Ephraim Syrus, and Dioscoras, Elias Shadi got the advantage. The reason of so many Syrians and Armenians having turned Catholics is this; both parties, as well Syrians as Papists, appeal to human authority; the Catholics to Thomas Aquinas, and the Syrians to Dioscoras, and the Catholic Missionaries come hither, furnished with some little knowledge of European logic and popish tricks, unknown to the Syrian Christians, and thus it becomes an easy matter for the Catholics to "lead silly women captive."

The Syrian Bishop and the other priests told the Syrians the next day, that they perceived from my arguments of the night before, that the best weapon against Catholics is the Gospel of Jesus Christ.

*Feb. 25.*—Jabl (Mount) Tor, two days journey from Merdeen is a country which ought to be attended too. That mountain is inaccessible to the Turks; and Bishop Abdalhad, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

There are 100,000 Syrian Christians, who speak the old literal Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen, does not dare to exact tribute from the Syrian Christians of Jabl Tor, who come sometimes to Merdeen, for fear that they should attack the town. They abuse the Turks, and call them dogs; and it often happens that Turks and Yezidi publicly turn Christians upon Jabl Tor, and the whole mountain then resounds that a Turk has become a Christian.

No Catholic Missionary ever dares to go there, for they would immediately put him to death. Many of them reach the age of 130 years. They curse Mahomed as soon as they see a Turk. They sometimes go to battle one against the other, or against their neighbouring enemies, the mountaineers of Mahal Lamia. The bishops and the priests are their leaders on these occasions. Bishop Abdalhad himself, was, during his residence upon Jabl Tor, frequently obliged to extinguish the candle at the altar, and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy. Abdalhad told me, with the greatest simplicity, that his brethren upon Jabl Tor are like the Kurds; the brother murders the brother. (*Ahhu yaktul ahhu.*) They love their Syrian brethren at Merdeen, and treat them kindly when they come to Jabl Tor, and they kiss the hands and the garment of the Syrian patriarch of Merdeen, although they do not acknowledge his jurisdiction, as they have their own patriarch. They occupy 102 villages, and I have subjoined their several names. The mountain is very little known, and I think it may be useful that you should be furnished with a copy of these names\* of the villages.

At Baribrina there are two patriarchs, patriarch Bar Thom and patriarch Mirza, and there are four and twenty churches, and bishops, priests, and deacons not a few.

They have four great convents inhabited by monks. The bishop told me that in case I should like to visit Jabl Tor on my return from Persia, he would himself accompany me. In that case I should only have to take with me a great quantity of Syriac Bibles and Testaments. I hope, if the Lord will, to do so.

Mehal Lamia, a country between Merdeen and Jabl Tor, is entirely inhabited by Syrians, who turned Musulmans in the reign of the Sultan Murad, renouncing at the same time, their

\* The names are omitted, not being considered as likely to interest our readers.—*Ed.*

religion, their language, and their costume.

Der Alsafran is a most beautiful convent belonging to the Syrians, two hours distant from Merdeen, inhabited by forty Syrian monks. This convent was built by the Syrian patriarch Georgis the II., surnamed the Great, and born at Moussul. The monks of this convent are at present scattered about, on account of the Kurds who disturb them. They are in possession of the Universal History in Syriac, from the time of Adam to the last century. Mr. Rich wished to purchase it, but the patriarch would not part with it.

#### DOMESTIC.

A SERMON was preached on Christmas day, at the Episcopal Jews' Chapel, in behalf of the North East London Church Missionary Association, by the Rev. E. Bickersteth. The weather being very unfavourable, the congregation was small, but the collection amounted to 18*l*.

IN the account given of the Western journey, in the autumn of last year, the following particulars respecting a meeting held at Teignmouth, were omitted:—

On Tuesday, the 20th of Sept. a meeting was held at Teignmouth to form a Ladies' Association in aid of the cause. The Rev. John Dennis was in the Chair.

Resolutions were moved and seconded by Rev. M. Vicars and Rev. J. H. Stewart; Rev. I. T. Holmes and Rev. J. Mules; Mr. Eaton and Mr. Jordan; and Colonel Young.

The following Ladies were appointed as a Provisional Committee:

Mrs. Col. Young,  
Mrs. Dennis,  
Mrs. Eaton,  
Mrs. Roberts,  
Mrs. Abraham,  
Mrs. Jordan,  
Miss Jackson,  
Miss Date,  
Miss Jordan.

*Provisional Secretary.*

Miss Eaton.

#### NOTICE OF THE SECRETARIES RESPECTING THE SALE OF LADIES' WORK.

We have the pleasure to announce the receipt of 40*l*., the proceeds of a Sale at Hackney of such articles as were not disposed of at our annual Sale. This sum, with 260*l*. then received, adds 300*l*. to our Palestine Fund.

We trust that in intimating our earnest desire for the continuance and increase of these benevolent exertions, we may not only have again another year to acknowledge the kind contributions of the Ladies of Birmingham, Boston, Bradfield, Brighton, Cambridge, Chichester, Clewer, Colchester, Derby, Exeter, Gloucester, Helston, Huddersfield, Hull, Knaresborough, Liverpool, Louth, Maidstone, Manchester, Portsea, Reading, Stoke by Nayland, Stoke-upon-Trent, Worcester, and many places in the vicinity of London, whose liberality has hitherto been so well manifested,—but that we may find the same spirit spreading to every part of the kingdom, that all may be partakers of the blessing promised to those who love Jerusalem.

We have to request that the result of these exertions may be addressed to Miss E. DORNFORD, and forwarded under a direction to the Secretaries, 10, Wardrobe Place, by the end of March.

SUBJECT of Lecture at the Episcopal Jews' Chapel, on Sunday Evening, Feb. 6,

THE SACRIFICE OF BURNT-OFFERING.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.



## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                              |     |    |    |
|--------------------------------------------------------------------------------------------------------------|-----|----|----|
| Byard, Miss, collected by her .....                                                                          | 0   | 16 | 9  |
| *Cunninghame, Wm., Esq., Lainshaw, N. B.....                                                                 | 31  | 10 | 0  |
| Cunninghame, late Mrs. Mary, Kilmarnock, N. B., (Legacy,) deducting legacy duty and expences, £6. 4s. 0d.... | 43  | 16 | 0  |
| Kleinhen, Mr., Three Colt Lane, Bethnal Green .....                                                          | 0   | 10 | 0  |
| Payne, Mrs., collected by her.....                                                                           | 8   | 8  | 0  |
| Shaw, Capt. (Palestine Fund) .....                                                                           | 0   | 10 | 0  |
| Stephens, Joseph, Esq., Clapham .....                                                                        | 8   | 0  | 0  |
| Way, Hollis Bull, Esq., Montpellier, Bath, (Palestine Fund) .....                                            | 2   | 0  | 0  |
| Ditto, Mrs. Do., Do. ....                                                                                    | 2   | 0  | 0  |
| Burton-on-Trent, by Mrs. Dancer .....                                                                        | 5   | 0  | 0  |
| Cumpden, by Rev. R. O. Wilson .....                                                                          | 6   | 9  | 6  |
| Cambridge Undergraduates, by W. Sharpe, Esq. ....                                                            | 22  | 1  | 0  |
| Chelmsford, by D. F. Harridge, Esq. ....                                                                     | 5   | 1  | 6  |
| Cheltenham, by Rev. F. Close .....                                                                           | 70  | 0  | 0  |
| Clare, Suffolk, by Rev. G. Wightman .....                                                                    | 2   | 12 | 0  |
| Clewer, by Mrs. Davis .....                                                                                  | 11  | 4  | 0  |
| Devon and Exeter, by C. Upham, Esq.....                                                                      | 40  | 18 | 1  |
| Gosport, by Rev. Richard Bingham, jun. ....                                                                  | 4   | 17 | 9  |
| Henley-on-Thames, by Miss Warner, from the Hon. Mrs. Childers and family.....                                | 2   | 0  | 0  |
| Ipswich, by Rev. I. T. Nottidge .....                                                                        | 29  | 6  | 6  |
| Ireland, by Rev. Wm. Bushe .....                                                                             | 50  | 0  | 0  |
| London: Blackheath Ladies, by Hon. Mrs. Foy.....                                                             | 11  | 2  | 10 |
| Blackheath and Greenwich, a few friends .....                                                                | 1   | 13 | 0  |
| Ladies' Repository, produce of Sale of Work, in addition to 260/. .....                                      | 40  | 0  | 0  |
| Wanstead Ladies, collected by Miss Saunders, (Palestine Fund) .....                                          | 2   | 1  | 6  |
| Maldstone, by Mrs. Prance .....                                                                              | 7   | 16 | 3  |
| Manchester, by S. Moxon, Esq.....                                                                            | 80  | 2  | 7  |
| Do. Ladies, do. ....                                                                                         | 90  | 0  | 0  |
| Melton and Woodbridge, by Wm. Sharpe, Esq. ....                                                              | 1   | 1  | 0  |
| Newcastle-under-Lyne and Stoke-on-Trent, by Rev. C. Leigh..                                                  | 122 | 15 | 6  |
| Portsmouth, Portsea, and Gosport, by John Allcot, Esq. ....                                                  | 16  | 0  | 0  |
| Scotland: Stewarton Sabbath School, one-third of one year's collection, for Missionary Purposes....          | 3   | 18 | 5  |
| Stansted, Mrs. Way's Boxes, by Mrs. Neave .....                                                              | 1   | 0  | 11 |
| Do. do. by Miss Heddington .....                                                                             | 0   | 10 | 1  |
| Swineshead, by Rev. Wm. Bolland .....                                                                        | 6   | 11 | 0  |
| Tattershall, by Rev. R. W. Sibthorpe .....                                                                   | 10  | 10 | 0  |
| Torquay, Devon, by Miss Brooke .....                                                                         | 5   | 2  | 2  |
| Worcester, by Rev. D. Morgan.....                                                                            | 45  | 7  | 0  |

## NOTICES TO CORRESPONDENTS.

The donation of £21 from William Cunningham, Esq., of Lainshaw, N. B., being for a purpose which the rules of the London Society do not allow the Secretaries to interfere with, they have transferred it to us, and we will take care that it is applied to the purpose for which it is intended.

Rabbi Crooll's reply to Eloa, has been received, and will appear next month. His reply to Z. has also come to hand, but the expediency of inserting it, may depend on the view we may form, after having fully considered the several communications which we have received on the same subject.

Odw to Rabbi Crooll and Textuarius have come to hand.

Senex in reply to Rabbi Crooll, is also received.

I. F. is received, and has been forwarded to the Chaplain of the Episcopal Chapel.



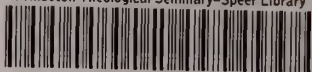


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